

THE CONGO MISSIONARY MESSENGER

*A MENNONITE
MISSIONARY
MAGAZINE*

BELGIAN
CONGO

Vol. II

AUGUST

No. 1

PENTECOST AND STEWARDSHIP

"Pentecost compelled a broader vision of stewardship by bringing in the dispensation of the personal leadership of the Holy Spirit. The book of Acts of the Apostles is, in fact, the Acts of the Holy Spirit in directing persons who are abandoned, soul and spirit, to His directions. Thus the disciples thought of themselves, not as having a commission to win the world through Christ, but to serve as surrendered channels through which Christ might win the world to Himself."—Ralph S. Cushman in "The Message of Stewardship."

THE CONGO INLAND MISSION

A COOPERATIVE MISSION IN THE BELGIAN CONGO

OFFICERS OF THE BOARD

President—Rev. E. M. Slagle, Archbold, Ohio.
 Vice President—Rev. J. K. Gerig, 6518 S. Honore St., Chicago, Illinois
 Recording Secretary—Rev. E. Troyer, 507 N. School St., Normal, Illinois
 Correspondence Secretary—Rev. A. M. Eash, 720 W. 26th St., Chicago, Illinois
 Treasurer—Rev. I. R. Detweiler, 1223 S. 8th St., Goshen, Indiana
 Field Secretary—Rev. A. M. Eash, 720 W. 26th St., Chicago, Illinois

BOARD MEMBERS	CONFERENCE AFFILIATION	TERM EXPIRATION
Rev. E. M. Slagle	Defenceless Mennonite Conference	1930
Rev. J. K. Gerig	Defenceless Mennonite Conference	1930
Rev. Eli J. Oyer	Defenceless Mennonite Conference	1930
Rev. Amos Oyer	Defenceless Mennonite Conference	1930
Rev. H. E. Bertsche	Defenceless Mennonite Conference	1930
Rev. C. E. Rediger	Defenceless Mennonite Conference	1930
Rev. G. P. Schultz	Defenceless Mennonite Brethren of N. A.	1930
S. E. Maurer	Central Conference of Mennonites	1931
Rev. Allen Yoder	Central Conference of Mennonites	1931
Rev. E. Troyer	Central Conference of Mennonites	1932
Rev. A. M. Eash	Central Conference of Mennonites	1932
Rev. W. B. Weaver	Central Conference of Mennonites	1933
Rev. I. R. Detweiler	Central Conference of Mennonites	1933
Rev. P. L. Eicher	Missionary Church Association	1931
Mr. H. H. D. Langereis		1931
Honorary Member		
Rev. A. Augspurger	Central Conference of Mennonites	
Rev. Jacob Schmucker	Defenceless Mennonite Conference	

STATIONS AND MISSIONARIES

Charlesville

Rev. and Mrs. Lester Bixel*
 Rev. and Mrs. Omar Sutton
 Miss Helen Stoesz*
 Miss Theresa Gustafson
 Rev. E. A. Sommer
 Rev. and Mrs. A. D. Graber

Kalamba Mukenge

Rev. and Mrs. J. P. Barkman
 Rev. and Mrs. A. G. Becker

Nyanga

Rev. and Mrs. Frank Enns*
 Mr. and Mrs. Milton Amie
 Miss Kornelia Unrau*
 Miss Erma Birky

Mukedi

Rev. and Mrs. H. H. Moser

*On furlough.

Miss Agnes Sprunger
 Miss Amelia Bertsche

Address of mission and all missionaries—

Charlesville, Kassai District, Congo Belge, Africa
 Cable Address Conim, Charlesville, Congo Belge

The above missionaries represent the following religious bodies:

Mennonite General Conference
 Central Conference of Mennonites
 Defenceless Mennonite Conference
 Defenceless Mennonite Brethren of North America
 Mennonite Brethren
 Missionary Church Association
 Baptist Church of Flint, Michigan
 Bethel Church of Inman, Kansas

CONTENTS OF THIS ISSUE

Editorials:

The Congo Inland Mission and Its Field.
 The Congo Missionary Messenger—Second Year.
 The Boys and Girls—and Missions.
 Missionary Work by the Ladies' Aid Societies.
 Starting Work in the Batshoke Tribe.

News from Congoland:

Letter from Leopoldville.
 Letters from Charlesville.
 Letter from Kalamba.
 Customs of the Bampende in Nyanga Territory.

Contributed Articles:

Stewardship of Life.
 Then and Now in the Congo.

Suggested Missionary Program.
 As Our African Brothers See Us.

Our Boys and Girls:

Dear Boys and Girls.
 Yakoba Kituku.
 Suggestive Program for Junior Missionary Meetings.

German Section:

Unsere höchste Aufgabe—Seelen gewinnen.
 Unsere Pflichten.

Financial Section:

Congo Inland Mission Report.
 Central Mennonite Board of Home and Foreign Missions.
 The Defenceless Mennonite Conference.

THE CONGO MISSIONARY MESSENGER

VOL. II

AUGUST, 1930

No. 1

THE CONGO MISSIONARY MESSENGER

Published monthly by the Publishing Committee of the Congo Inland Mission Board, 610-614 Walnut Avenue, Scottdale, Pa., and 720 West 26th Street, Chicago, Ill.

Publication Committee: Chairman—Rev. A. M. Eash, Rev. J. K. Gerig, Rev. G. P. Schultz, Rev. W. B. Weaver.

Editor: Rev. A. M. Eash.

Contributing Editors: Rev. E. A. Sommer, Rev. Geo. P. Schultz, Rev. C. E. Rediger, Rev. Lester Bixel, Mrs. E. A. Sommer, Rev. Ernest Bohn.

SUBSCRIPTION RATES

The subscription price is Fifty Cents a year in advance.

Club rates are offered as follows:

Six yearly subscriptions to a single address or separate addresses, \$2.50.

Ten yearly subscriptions to a single address or separate addresses, \$4.00.

Prompt notice should be given of change of address, always giving both old and new addresses.

All material for publication should be addressed to **The Congo Missionary Messenger, 720 West 26th Street, Chicago, Ill.**

Subscriptions, renewals, requests for sample copies or changes of address, should be addressed to **The Congo Missionary Messenger, 610-614 Walnut Avenue, Scottdale, Pa., or 720 West 26th Street, Chicago, Ill.**

Entered as second-class matter at the Post Office at Scottdale, Pa., under the Act of March 3, 1879.

EDITORIALS AND COMMENTS

THE CONGO INLAND MISSION AND ITS FIELD

This is an opportune time to make a statement relative to the policy of the Congo Inland Mission Board and its program of work and expansion. Portions of this statement are an official expression of the Board. Other portions are a summary statement of discussions that have not been followed by definite official expression.

The work of the mission was opened late in 1911. Dr. Shepard of the Southern Presbyterians (A. P. C. M.) attended a missionary meeting in one of the churches of the Congo Inland Mission (C. I. M.) constituency and in his address spoke of large unoccupied territory lying west of the A. P. C. M. field. His address was accompanied by an earnest invitation to send missionaries to Luebo, their central station, and from that place enter this untouched territory. The first missionaries were sent to Luebo. At the suggestion of the A. P. C. M. missionaries they went seventy miles west and started a station at Djoka Punda (now Charlesville). A year later work was also started at Kalambe about 150 miles south of Djoka Punda. Both of these stations are in a portion of the tribe served by the

A. P. C. M. In the early years of the mission it was thought by some that both of these stations should have been opened still farther to the west, entirely out of the tribe worked by the A. P. C. M.

Of this early history Rev. R. D. Bedinger of the A. P. C. M. writes in, "Triumphs of The Gospel in the Belgian Congo," in 1920; "In 1911 the Mennonite Church of America established the Congo Inland Mission at Djoka Punda some seventy miles southwest of Luebo. The territory between the Luebo and Kassai Rivers, which formerly had been included in our sphere, containing a large Baluba-Lulua population, was turned over to this new society. In 1915 this mission organized its native church with two of its own converts and ten members received by letter from our Luebo church." In another paragraph in the same book is found the following: "This is an illustration of missionary comity on the part of both the native Christians and our mission. The Methodists and the Mennonites entered these fields on our earnest invitation." This statement is preceded by a brief account of the opening of the Southern Methodist mis-

THE CONGO MISSIONARY MESSENGER—SECOND YEAR

The Congo Inland Mission Publication Board met in Chicago on Wednesday, July 9th. It was decided to continue publication of the magazine without any change in size or subscription price. The hope is, however, that there may be much improvement in the nature of the contents. Special effort will be made to have well prepared editorials written each month. The "News From Congoland" with messages from the missionaries, and interesting items from other missionary publications of work in their respective fields. Mission and Stewardship Study classes will be promoted. One interesting new feature will be a series of short biographical sketches of outstanding missionaries to Africa and African Christian leaders. It is possible that there will be several changes in contributing editors. These will be announced as soon as definite arrangements are made.

The first year closed with a few more than 1100 paid subscriptions which, for a small constituency, was considered a respectable showing. More than half of these subscriptions expired with the July number and efforts are under way to secure all of their renewals.

The Publication Committee solicits constructive criticisms and suggestions for improvements. It is sincerely desirous to fairly represent the work of its missionaries in Central Africa. It believes that the great missionary need in the homeland is a church that is largely stewardship minded—that will not be afraid of its membership becoming too liberal in its giving.

THE BOYS AND GIRLS—AND MISSIONS

The program calling for our boys and girls to get under the missionary program is receiving a splendid response. Already about four hundred children have been definitely enlisted in this work and have been presented their pictures of the missionary children. There is still an abundant supply of the pictures and these will be cheerfully presented to any children who will write to the Editor stating that they are doing something definite to raise money to help support the children of our missionaries. It would be preferable to

have teachers write in giving the number of children in their classes who are willing to help. The pictures will be sent out at once.

The Editor hopes to be able to announce a missionary day on which all these gifts can be brought to the Sunday school or church by the children and, with appropriate programs, presented to the Lord for missionary children support. Watch the "Messenger" for the announcement of the Missionary Day.

MISSIONARY WORK BY THE LADIES' AID SOCIETIES

In the fall of 1929 the Ladies' Aid and Missionary Societies undertook to make all the clothing needed to clothe the children in the station schools. They did a splendid work and sufficient clothing has been sent to Africa to supply the children for one year. A partial report of the value of the clothing has already been received by the Board. This will be held for publication in September with the hope that all the societies will report in time for that issue. This is to be a report of the actual value of the cloth used in making the clothing, not placing any value in the labor invested. Already the Societies are at work on the clothing for 1930 and it is hoped that that order can be shipped by fall.

* * * * *

During the latter part of August a number of Conferences will be held in which the cause of the Congo Inland Mission will be given much prominence. Among such meetings are the following:

Defenceless Mennonite Conference of N. A.—Lafayette, Ind., on August 19th to 24th.

Central Conference of Mennonites—near Danvers, Ill., on August 21st to 24th.

All Mennonite Convention at Berne, Ind., August 27th and 28th.

STARTING WORK IN THE BAT-SHOKE TRIBE

A letter from the Grabers, published elsewhere in this issue, was written two days after their arrival at Matadi. It states that on June 12th they were starting up the Congo and Kassai Rivers with Charlesville as their destination. They will have been at Charlesville at least a month by the time this is read.

The instructions to the field were that Rev. and Mrs. Sutton are to start the work in the

Batshoke as soon after the arrival of the missionaries as the work of the office can be properly turned over to Rev. Sommer. The Board feels that this ought to be not later than September 1st.

This is an important event in the history of our work in Africa. A large tribe will receive its first impressions of the Christian religion. The Board suggests—and strongly urges—that the churches make one Sunday early in August a time of special prayer for this new work. When you pray for the Batshoke will you also remember the two African teachers who, since last September, have been doing outstanding work in the Bashilele? Our missionaries in Africa are making history this

year. Let us pray that it may be history that can be greatly blessed of God!

A CORRECTION

In justice to both the Editorial, "The Furloughs of Missionaries," and the article, "Jesus and Stewardship," in the July issue of *The Congo Missionary Messenger*, the following correction should be made: The last three paragraphs of the article, "Jesus and Stewardship," column 2 of page 186, should be read at the close of the Editorial, "The Furloughs of Missionaries," Column 1 on page 179. We suggest that you again read this editorial and article.



NEWS FROM CONGOLAND



"Kinshasa" or "Leopoldville."
June 11, 1930.

Rev. A. M. Eash,
720 W. 26th St.,

Chicago, Ill., U. S. A.

Dear Friends in the Homeland:

Greetings in His name from your co-workers in Congoland. Yes, we are in Africa now and yet we have a two or three weeks trip before we reach our station at Charlesville. We are having many new experiences and many joys along the way. Truly the Lord has blessed us in giving us such a pleasant trip, many kind and new friends along the way and lovely weather thus far. It seems to be the cooler season and there was really only one day in which we have as yet suffered greatly from the heat. However, our most trying trip is ahead.

I must tell you of our trip to the Canary Islands. We were there about two weeks ago. Our boat anchored near the shore and we went ashore in a steam launch and then took a ride thru the Island of Teueriffe. As we approached the island we enjoyed very much the beautiful and majestic mountains which we passed for miles and miles. This trip was my first real experience with large mountains and as I had always longed to visit them you can imagine I was having an enjoyable time viewing them. Then on our ride thru the Island we climbed the mountains. The scenery was beautiful. Most of the time our road lay

along the oceanside where we could look out over the blue water with the city and the fields in the valleys beneath us. It is impossible to describe with my pen the rare loveliness of the scenes which we viewed. Everywhere were flowers even near many of the poorest Spanish homes. The mountains were terraced and especially interesting was the irrigation system of troughs which they used to water their crops. The mountains were simply beautiful terraced as they were.

We climbed up and up in the mountains until we reached an altitude of about 10,000 ft. and it was quite cold up there and the wind was very strong. We were up level with the clouds then and that is why we were quite chilly.

We were in a very ancient Cathedral at one place where many of the figures and the whole altar were made of solid silver and much solid gold. It was intensely interesting.

Again we stopped at the Botanical gardens which were laid out in a fashion somewhat different from our beautiful American parks. It was allowed to grow more in the true natural fashion and surely the flowers and plants were wonderful. We longed to tarry here but had to depart soon.

There are so many things which I should like to mention but I must hasten on.

We have met many friends on our trip and they have been very good to us. We praise God for them. At Boma we were entertained

at Mr. and Mrs. Boyer's for tea. This was the first time and place in which we planted our feet on African soil. It was also the first mission station home at which we were entertained. We had an enjoyable evening.

Then at Matadi the Swedish Missionaries entertained us at supper at their very delightful station high on the mountainside overlooking a scene of mountains and the city in the valley below. A lovely cool breeze and flower gardens and a delicious home-cooked supper made an unusually pleasant evening.

From Matadi to Leopoldville (formerly "Kinshasa") we took the train. Not a train such as we have in America, yet quite good and much improved for Congo in Africa. It was quite an experience.

Between Boma and Matadi we again enjoyed beautiful mountain scenery and the train trip of 200 miles to Leopoldville was for the most part thru the mountains. Such beautiful mountains and valleys and hills and hollows as I'd never seen. Mr. Graber and Mr. Sommer both agreed that they were more beautiful than our American Rockies. They have seen them but I have not and so I could not compare them. However, I can testify that they were lovely. We were constantly climbing up-grade, sometimes a very narrow track with mountains all around us, a steep ravine below and an overhanging mountain above us. Thrilling? Yes I rather think so! I well remember one especially thrilling point and I can still sense the feeling that swept over me as we passed it. The train had been wending its way as it often did around corkscrew curves and horseshoe bends and suddenly we swept around a curve and across a bridge, which I'm sure was not more than two yards wide. Below yawned a chasm certainly a mile in depth and it seemed for a few moments as if we were suspended in space. So much so that a strange feeling swept over me and caused me to instinctively stretch out my arm and cling to my husband. Yes, it was thrilling, indeed!

All day long we saw native villages which were extremely interesting. Mud huts and dirty natives everywhere. But Christ died for them as well as for us. May He help us to bring them to Him is our prayer. At night we saw their village campfires twinkling in the darkness.

Just now we are at Leopoldville and to-

morrow we leave on the last stretch of our journey, the river trip. When I write again I trust it will be from Charlesville.

To-day we were entertained for tea at the home of Emory Ross and family. Mr. Ross is the Secretary of the "All Protestant Missions of Congo." We had a most delightful time and they were lovely to us.

We think often of you dear friends at home and thank God that thru you He has brought us this far on our journey to the field to which He has called us. We are so happy and satisfied that He is leading and guiding. We have felt His presence and He has answered many prayers.

May "the Lord lift up His countenance upon thee and give thee peace." Think of us as praying for you who have made it possible for us to be here.

Loving and Serving Him,
Mrs. A. D. Graber.

Charlesville, Apl. 22, 1930.

Mulunda wetu Muindila Munene,

Muoyo webe.

Lelu ndi ne disanka dinene munda mua nyi bua kufunda mukanda eu kudi. Bonso buetu bukola. Tudi tusakidila Nzambi ne disanka kunu mu tshisumbu tshia' bena Kilisto tudi ne dinene bua luendu luebe, mu buloba buetu; bulelela tudi bamanya ne dinanga dienu dinena didi kutudi mu Kilisto. Tudi ne ditekemena dinene buakunvus lumu lua balumbuludi betu badi ku Mputu, netusanka hatuamanya ne Nzambi udi uba hingaja mukatshi muetu kabidi. Mitshima yetu yakunyingalala be! bua disama dia-Mutombo Kaci ne luendu luabu buakadi bualu bukola. Kadi Nzambi wakunvua miadi ya bana bandi, tudi tuela meji ne, mamufikisha bimpe. Netusanka bua kumona mukanada webe. Nutulumbela Nzambi bua tuetu kuheta lungenyi lua kuenza n, alu mudimu wandi.

Ndi ngela bonso buenu muoyomu Kilisto, dinanga dienu didiunda kutudi tshiendelela.

Mulunda webe,
Kazadi Matthew.

(Translated)

Charlesville, April 22, 1930.

Our friend, "Muindila Munene":

Greetings. (Life to you, lit. trans.)

To-day I have great joy within to write you this letter. All of us Christians here are well

(strong). We thank God with great joy for your visit (journey) to our land; truly, we know your great love to us in Christ. We are with great expectation to hear news from our councillors in the home land. We shall be glad when we know that God is returning them to us again. Our hearts sorrowed *greatly* (!) because of the sickness of Mutombo Kaci (Mr. Bixel). But God heard the cries of His children; we think He shall cause them to arrive (reach home) safely. We shall be glad to see your letter. You pray to God for us that we may find knowledge to do with it His work.

I am sending greetings to all of you in Christ. May your love for us grow forever.

Your friend,

Kazadi Matthew.

Charlesville, Apl. 28, 1930.

My Dear friend Rev. Eash:

Now I want to write for you in English. But I do not know how to write well—English language. I thank you for picture, you sent for me. I will try to write well, when I know how I shall be very glad to write all time to you. Please, write to us we shall be glad to see your letter.

We are praying that God will be with you in your work for Christ.

Your friend,

Kazadi Matthew.

Kalamba, Africa, May 2, 1930.

Dear Readers of Congo Mission Messenger:

Greetings in the name of Jesus, our loving Saviour and Friend.

In the January number of the Congo Mission News of this year, the Rev. C. L. Crane of the Presbyterian Mission, writes of "a serious palaver that has stirred the countryside no little, a native medicine that really amounts to a secret society. The said society has for its main purpose the systematic robbery of all unsuspecting natives whom they can initiate into it, for the charges to novitates range anywhere from three or four hundred francs up to the life of a slave. When one of our native workmen got into the thing, and they demanded that he give them a person, presumably that his life might be taken to strengthen the medicine, he disclosed the whole thing."

Until recently we were not aware of this society being in our district. Just last week

word came to the station that a young chief of the Bakete tribe, who had been heretofore very earnest in his school work as well as helping our native teacher by bringing the children of his village to school and also by bringing the people to the services, had decided to get this medicine. He declared that he was going to try it out, and having this medicine, it would protect him so that neither the Mission nor the State could harm him. As a result, he would not help our teacher in any wise. The children did not come to school, and the village people would not come to the services.

Again we were glad that the Lord made it possible that we might have better means of transportation, for our new car made it possible for Mr. Barkman to go to this village soon after the news was heard, to investigate and try to defeat the plan of the enemy in that place. Although the chief denied having this medicine, which he of course would readily do, yet all the evidences pointed to that direction, and after speaking to him for some time, he again promised to help the Mission as well as the teacher in all his activities. We realize that this is only a promise and at the most probably worth very little, yet we are glad that we can rely upon the Lord in just such times as these. We are also glad that we can solicit the prayers of all you dear people for after all, if this work makes any progress, it will be because someone is praying for it.

Will you not very definitely take this matter to the Lord as you wait before Him in prayer? For even the united forces of the enemy cannot triumph where prayer is made.

With kindest regards, we remain,

Yours for the Lost of Africa,

Alvin, Martha and Lois Marie Becker.

"If I had a dozen lives to give, I would like to give them all to the evangelization of the people in this needy land," writes Rev. Alexander J. Reid from Wembo Nyama, the principal station of our Methodist Mission in Africa. Mr. and Mrs. Reid, who served for a year or more in missionary work in Czechoslovakia, have been for the past few months in our Congo Mission, and are already on fire with enthusiasm for the great and many opportunities for service to be found among the natives of the Congo. Mr. Reid declares, "No other field appeals to me like this field."—Missionary Voice.

CUSTOMS OF THE BAMPENDE IN NYANGA TERRITORY

IV. Boys Initiated into Manhood.

F. J. Enns.

When the boys reach the age of 8—12 years they are taken apart to live away from the village where they are circumcised and instructed in tribal customs. Here they are initiated into manhood. Usually a place is selected on the edge of a forest or near a stream. The grass is cut down and a hut of grass or palmleaves is erected by the boys. Their beds they make the same way and of the same material that the doors of their houses are made.

You can imagine that the beds made like

ask for. In return these men instruct them. The rhythmic songs taught them together with the different dances sound far and wide through the clear cool atmosphere of a moonlit evening.

There are several things that have to be done while they are there, and in a certain order at that, so that it takes two to three years till the boys can come back to live in the village. The boys of Nyanga's village were taken apart for this initiation rite soon after we came to Africa, and were still there when we left. I asked the chief last summer to let the boys return, but he said that they wanted to make a big feast when the boys returned and would have to wait till the corn harvest, for food was scarce at that time. The corn harvest came and went, but the boys re-



A Typical Mission School Building. This is one of the School Units at Nyanga.

doors are hard. But that is one purpose of the "mukanda", as they call this initiation rite, to harden the boys, to prepare them for the hard knocks bound to come in later life. At a certain time they sleep outside around the fire with bare bodies on the hard ground for a period of one month. Some of the ceremonies require that the boys be beaten. At times when the boys are beaten up rather badly we ask why that is done, and they tell us there is no other reason but to make men out of them.

The boys are allowed to choose three "ilombela" who have charge of them and instruct them in tribal customs. Strict obedience is required of the boys by these men. The boys have to do any work for them that they

maintained in the long grass for there were still some ceremonies to go thru. Much time is wasted between ceremonies. For instance, at a certain stage in the progress of the ceremonies the boys have to catch a certain number of field rats and bring them on their knees to their elders. If the season is not good for catching rats all progress is stopped till the boys produce the rats. At another time when the boys are to come closer to the village a feast is prepared which requires wild game for worshiping the spirits. On the morning of the day set for this feast Nyanga's men went out to hunt but were unsuccessful and the feast had to be postponed till the next day when they did shoot some game. At a feast like this a fence is made of palmbranches not far from

the village. The boys who have been without clothes for a month now dress in grass and dance behind the fence. The mothers who are never allowed to go near the camp of the boys now may stand on the other side and hear the boys. Other things that the boys have to do are, making an elephant of a framework of sticks covered with native cloth, taking food with their teeth from the lip of the dancer's mask at which ceremony they are whipped by their elders, bringing near to the village a long green pole of "huehue" wood, and building



The Mbuya

their houses in which they are to live when they return to the village.

The whole affair of the initiation rites of the boys is shrouded in mystery to outsiders. It is likely that there is much connected with it that we missionaries do not know, although we men are allowed to go there any time. We get much of the inside information from our native Christians who have gone through the ordeal themselves before they came to the mission. One of our mission boys who had gone through the rite in another tribe wanted

to witness a ceremony but objections were raised so insistently that he left. The women and children are not allowed to go near the place where the boys live. A woman is fined when she gets too near. Our mission girls at one time happened upon the place when they went to the river to get bricks. It did not take long till a village delegation was at the mission asking for payment of a fine. It was with difficulty we persuaded them that it was not so big an affair when mission girls happened upon the place unwantingly. I kept them in good humor by offering them a horn with medicine which the witchdoctor had given me as souvenir. This quickly scattered them as they were too superstitious to touch it. Evenings the boys blow trumpets that make an unearthly sound. The women and children are told that that is the noise of the ghosts living there. Often the boys dance and play with masked faces. Then they are called "mbuya." Dressed in this hideous costume (see illustration) with whips in hand they will run into the village and scare the mothers and children dealing out a whack here and there where they get close enough. The women sometimes get much fun out of it by picking up branches and chasing back the intruders.

Does a boy die at the initiation rites his mother is not likely to know it till everything is over and the boys come to live in the village. Ordinarily there are intervals when the boys can stay for short times in the village, but in case one dies, I am told, they keep them away so that the mother does not find out. When all is over the boys and mothers are brought face to face. As each mother recognizes her son she takes him and goes home with him. He has received a new name. His childhood is forgotten, he has become a man, with the privileges of a man.

Although we find some admirable features in this rite there are many that are objectionable. Together with the spirit worship and unwholesome customs taught, immorality also has a place. It is often said that heathen dances are less immoral than those of the civilized people, but there is one night in connection with these ceremonies when all the people get together for dancing and restrictions are thrown down. Immorality is also required of the older boys when they come back from the initiation rite.

Attempts made by us missionaries to have
(Continued on page 16)

STEWARDSHIP OF LIFE

By H. E. Nunemaker

It is unfortunately true that in our thinking on stewardship the question of money very often comes first. We feel that stewardship is a modern invention to induce us to give a certain percent of our money to the church or to missions. Consequently we approach it with a prejudiced viewpoint and perhaps put it aside entirely. But a study of stewardship as taught in the Scriptures and elsewhere reveals that the stewardship of money is merely one phase of the subject and is not the starting place. To consider it so is to miss the point of stewardship.

Stewardship includes all of life. This was Jesus' emphasis in the Parable of the Talents in Matthew 25. The lord apportioned the talents according to the abilities of the servants. The point of the parable is that each one was responsible for what he had, life as well as talents, and was called to give account of his use of it. He was the steward of his life.

Stewardship rests on two fundamental principles. The first is that since God is the Creator and Owner of the universe, that which we are and have is in trust. Many Christians refuse to recognize this principle even though it is clearly taught in the Scriptures. They feel that they are entitled to that which they have earned; that it is their property. That such is not the case is revealed even in our relation to the state. We may, through years of toil, obtain some personal property and feel that it is rightfully ours. But in reality it is ours only under certain conditions. Taxes, conscription in time of war and confiscation when used unlawfully, all reveal to us the authority and final ownership of the state. If this is true in our relation to the state, how much more is it true in our relation to the Creator? What we are and have is in trust. We are not our own. Our life is in our hands as the talents. The second principle on which stewardship rests is that possession of life means obligation. We owe what we have. The common effect of possessions on people, whether possession of wealth or abilities, is to give a sense of privilege and power, thus using it selfishly. But to Jesus it meant responsibility. It was on this that He fought His great life battles. He was tempted to misuse

His life and power, but came forth victorious with His life fully dedicated to the cause of humanity because this was the Father's will. He always had a sense of obligation—that He owed His life.

We cannot escape the fact of stewardship. We are stewards of our life. There are many who lose sight of it and devote their lives to a search for pleasure. Others live for their bank accounts. But Jesus taught in the Parable of the Talents that life is to be invested. It is not to be hidden away in a napkin. It is to be consecrated to God and His Kingdom. We are to live to serve. This stewardship of life is far reaching. It includes all of life in its various elements. We shall consider three of them.

The stewardship of life includes the stewardship of our influence. We are constantly being reminded of the fact that life is not an individual matter. We cannot live to ourselves. We are social beings. As such we are constantly coming into contact with others. Through their contact with us they are getting their inspiration of life and their ideas of Christianity. Thus the influence of our lives is a sacred matter. Upon it hangs the destiny of many.

The stewardship of life includes the stewardship of our time. Time is not something which can be used as well tomorrow as today. There is only so much time each day. That which is not used profitably is wasted. It can never be recalled to be used. As stewards one of our most vital problems is about the use of our time. The moments in which we are pressed with duties do not occasion much concern. But how about idle moments when there are no pressing duties? How about the thoughts coursing through our minds when we are following the plow, for instance. Although we may not realize it until later years, it is often true that the use of our leisure time has a vital effect on our lives; often being the moments which determine our course in a crisis, thus changing the course of the life. The use of our time is a sacred obligation.

The stewardship of life includes also the stewardship of our business. There is need on every hand for the message of James, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." Why? Because of a wrong conception of business. In that day as well as now wealth was the large factor in the business. Honesty and

justice were often unknown where there was a possibility of gain. Stewardship is concerned with service instead of selfish accumulation of wealth. It is concerned with business being invested in the service of God, being conducted for His honor and for the welfare of humanity.

THEN AND NOW IN THE CONGO

By Althea Brown Edmiston

Evangelistic Work, Mutoto, Belgian Congo

A full account of the progress of our African Mission from its beginning to the present time, and a description of the development of the section of the country in which it is located, would make a most thrilling romance of many pages. However, this narration must be brief and very condensed.

This year, April 18, 1929, being the thirty-eighth anniversary of the founding of our Mission, we shall center our thoughts upon the first birthday and the present birthday.

Let us close our eyes and, in our imagination, watch for a few moments our first two pioneer missionaries, the Rev. S. N. Lapsley, of Alabama, and the Rev. W. H. Sheppard, of Virginia, as they trudge along over hills, valleys, mountains, and plains, on the old caravan road of 150 miles, between Matadi and Stanley Pool. See them again as they wander here and there, up and down various streams, in search of a suitable site to begin the work the Master had sent them to do. Note, too, that after many weeks of weary searching, and after having passed through many dangers, seen and unseen, they are finally led by the Holy Spirit to Luebo, the birth place, April 18, 1891, of our American Presbyterian Congo, Mission.

Let us continue to watch them as they set up their tents, and their little native houses of palm fronds, and how they begin to go in and out among the people, learning their language, and winning their confidence, friendship and affection. Thus, they began what was destined to be one of the greatest, most successful, and unique Missions of all Africa.

The site having been agreed upon, they held their first Mission Meeting, in which it was decided that one of them must retrace the long journey back to Matadi in order to secure from the Government a permanent grant of land. Many months passed, and the one left behind had no news from the absent one. Suddenly a whistle of a steamboat is

heard! The lone missionary, believing that his comrade is on board, rushes with all speed to meet him!

Now imagine the heartrending scene when he reads a letter telling him that his friend and co-worker had been called to his eternal reward! Watch him as he makes his way back to his camp, with hands folded across his back, his head bowed, and upon his face, an expression of intense grief and sorrow! Left alone, he lifts up his eyes unto heaven in bitter, agonizing tears, pleading to God for wisdom, guidance, and help, then, with undaunted courage, he presses on with the work until reinforcement comes.

When the news of the death of this first martyr of our African Mission reached the homeland, a fire was kindled in the Church that has never abated, and from time to time many young men and young women have offered themselves for service in that field. Up until the present time the Church has sent out at least one hundred and twenty-eight different missionaries. Nine of these, having made the supreme sacrifice, are now with the Lord, and their bodies, awaiting the great resurrection, rest in African soil.

It was my privilege to enter the work of the African Mission in October, 1902. Though a most remarkable progress had been made, the Mission was still in its infancy. There were two main stations, one out-station, and only eight missionaries. There were eight

(Continued on page 16)

SUGGESTED MISSIONARY PROGRAM

Specific Aims In Life's Work

Lester H. Bixel

Hymn.

Prayer service.

In reading biographies of our missionary heroes, one usually finds in a sentence or two the specific aims of their life's work, for example, Rev. Meuller who was at the head of the well known orphanage in Europe, expressed this thought, "My aim in life is to show the world that God hears and answers prayer."

Make an attempt to show the specific aim in the following heroes:

1. David Livingstone.
2. William Carey.
3. Paton.

4. Other heroes may be selected. You may have some biographies on hand from which you can select your heroes.

Hymn.

Closing prayer.

OUR BOYS AND GIRLS

Mrs. E. A. Sommers



Dear boys and girls:

I am very glad to tell you that we have a letter from Ellen Heiser for our page this month. We thank dear Ellen very much for her letter and I think the work which they are doing is fine. I hope many of you boys and girls will try the same method. I am sure if we were to ask Ellen, she would tell us that she with the other boys and girls are very happy to do that bit of work, because by doing it, they are going to be able to help someone else. Ellen is a member of the Bethel Sunday school at Pekin, Illinois.

Dear Mrs. Sommer,

The members of our Junior class are selling Christmas cards. We buy them for thirty-five cents a box and sell them for one dollar a box. Our gain is put into the mission fund. Within the last three weeks we have had orders for twenty seven boxes.

Sincerely yours,
Ellen Heiser.

YAKOBA KITUKU

Kituku was born in Mukedi, a village in Congo Belge, Central Africa, about 60 miles south of the equator. He is a Mupende. When a baby is born in this tribe the parents put palm branches around the door of the conical shaped grass house to keep any one who has committed a crime or done anything bad from seeing the new baby, and killing it; also to keep the chief from seeing it, for if he should see it before it is several weeks old, it would surely die. Kituku, like all Bampende babies, was kept in the house or inside the palm branch enclosure, until he was about four weeks old, when the proper fetishes were put on him by his mother's father, and he was formally brought out to be seen by the world.

During these first weeks his grandmother or an aunt gave him his daily bath in the house. How was it given? He was set on the ground in the middle of the house, and cold water was poured from a gourd on his head; his face was rubbed a bit, and perhaps his chest and

back, then he was picked up and held. . . . Towels . . . no, baby will dry. After the first few weeks Kituku was taken to the river for his bath. The first few days Kituku was fed roasted soko (casava root) or a coarse banana, roasted, etc. After the second week the Bampende babies are fed "musa" a stiff mush made from corn meal and casava flour. He is not fed with a spoon, but a bit of the mush is put into the nurse's or grandmother's mouth to warm and moisten it, then it is put into the baby's mouth with the fingers, poked into the throat, and when the baby almost chokes it swallows part of it.

Kituku's aunt, one of Chief Kalangonia's wives had a quarrel with another woman. Some time later the woman died, and according to native custom in this tribe, the aunt with whom she had a quarrel, was accused of causing her death, and therefore her relatives had to pay the relatives of the dead woman two people, they of course would be slaves. Kituku's mother did not want her children to be given as slaves, so she took her three children, Kasatu, a little girl; Kituku, and his baby brother, Mabula, and ran away to a Babunda village where she had a relative who had married a Mumbunda—(a neighboring tribe). She stayed there several years, until she heard that the debt had been paid, then she came back to her husband. She was his first wife, (though he had several other wives). She left her children with the Babunda relatives. Soon after she came back to Mukedi, she took sick and died, and Kituku's father also died. Some time later Kituku and his sister and brother came back, only to find that their parents were both dead, and there was no one to care for them.

When we came to Mukedi in 1923 we found Kituku working for the teacher who had been here two years, and going to school. His sister was taking care of the little brother. I wish you could have seen Kituku, he was filthy, had a terrible ulcer, and looked as if he never had enough to eat, but had plenty of work to do. He was the first to trust us to give him medicine, and his ulcer healed in

a few weeks. He wanted to work for us—wash dishes. Would you want such a weak, dirty, skinny boy to wash your dishes? We gave Kituku a piece of soap and told him to go to the river every day for three days, and bathe. Then we'd see what he looked like. The soap did wonders—and Kituku worked for us four years, he did his work well too.

I wish you could see what a change Kituku has made since he is a Christian. When he was first with us he danced while he washed dishes, sang native songs as he went about his work, and spent many of his evenings in the village dancing, and drinking palm wine. Some of his temptations dare not be mentioned here. I wish you could go with him—and another boy—as they go to the villages on Saturdays to preach. You would hear him denounce their old customs—the dance, the witchdoctor; fetishes and idols that his parents thought they couldn't live without; polygamy, (his father had several wives), and cannibalism, (his father killed and ate people). Nothing but the power of God will bring about a change like this. Kituku is not slow in telling his people that he used to practice these things, but that he is washed in the blood of the Lord Jesus Christ, and has no desire for these things now, but is expecting the coming of his Savior any day.

Would you boys and girls like to help Kituku? I'm sure you would. You can, by praying for him. He has a terrible temper, and sometimes loses it over a very small provocation. Sometimes he gets so angry that he seems insane; Will you pray that God will give him the victory over his temper. Pray also that he will be kept faithful, these boys whose relatives are all heathen have temptations that we have no idea of.

There is something else that I wish you would pray about. Kituku has sleeping sickness, he does not show any very marked symptoms, but the doctor has been giving him S.S. injections for almost six years. Three years ago the doctor thought he was cured, but when another doctor came a year later he found the germs in his blood again. Several of the Christian young men have it, pray that they will be spared for the work. There are so few Christians in this tribe, and we need every one so badly to give the Gospel to their people.

Sincerely yours,
Erma Birky.

AS OUR AFRICAN BROTHERS SEE US

Here are some extracts from compositions written by children in the Belgian Congo on the subject of white people:

White people come from Europe. They have pale skin, long noses and soft hair like wool. They have no tribal marks on their faces, their skin is as smooth as a fish.

White men wear shirts and trousers and coats, but the women wear garments made in one piece from the top to the bottom, which swing as they walk. They have special coats to keep the rain off. They make little houses with the skins of animals, and into these they put their feet.

They not only wear garments, but they even use cloth to hang in their windows and cover their tables and beds.

White people eat fish and meat that come out of tins, and this food can be kept a long time, even two years without going bad. They drink very clean water.

They are people who sit at a table to eat food. They do not like to sit on the ground, because of the dust and germs.

They do not eat with their fingers, but with their forks and spoons, and they are constantly saying to their boy, "Never bring us dirty plates and spoons."

They build houses made of bricks and wood and cement, that last for years. They make huge canoes of steel which are like houses inside, which move by themselves on the river. They also make air-streamers that fly like birds.

They send messages by letters, and they know how to speak to a man who is a great distance away by means of a wire.

White people are very industrious; they don't stop till their work is finished. They teach us many things, and they love our children.

If it were not for the missionaries, we should still be living in darkness as our ancestors did. They have come, not to look for money, but to tell us of God, our Father in Heaven, and of his Son Jesus Christ.

Let us give thanks for the white people who have left their own country to come and die for our country—From Conquest, by Healing.

"Difficulties make heroes often when easy circumstances make slaves."

GERMAN SECTION

Rev. G. P. Schultz

Unsere höchste Aufgabe—Seelen gewinnen.

„Wer Seelen gewinnt, ist weise.“ Dies Wort soll den einzelnen Christen, den Gemeinden, den Lehrern der Sonntagschule und den Vereinen in dieser nächsten Zeit wieder besonders nahegelegt werden. Das ist die große Aufgabe, welche der Herr in seinem großen Reichsbefehl seinem Volk gegeben und aus Herz gelegt hat.

Die Gefahr liegt nahe, daß die Rettung von Seelen durch die vielen Anforderungen, welche an unsere Zeit und Kraft gestellt werden, in den Hintergrund gedrängt wird. Jesus kam in die Welt, selig zu machen, was verloren ist. Er starb für die Sünder am Kreuz, um sie zu versöhnen mit Gott. Er wollte mehr als ein Lehrer, ein Reformator, ein Vorbild sein. Er wollte Retter und Seligmacher der Menschen sein. Und das ist er, wie schon vor seiner Geburt angekündigt wurde, als ihm der Name Jesus gegeben und hinzugefügt wurde: „Denn er wird sein Volk selig machen (retten) von ihren Sünden.“ Und Jesu Hauptaufgabe soll auch die Hauptaufgabe seiner Nachfolger, seiner Gemeinde sein. Mitarbeiter zu sein in dem großen und ernstesten Werk der Seelenrettung, das muß für die Gemeinde Christi die Hauptsache sein und bleiben. Das ist unser höchster Beruf.

Heutzutage sind Gemeinden, Gott sei's geklagt, mit so vielen Dingen in Anspruch genommen, mit nebensächlichen unwesentlichen Dingen, daß sie vielfach ihren Hauptberuf, ihre höchste Aufgabe aus dem Auge verlieren. Und die Folge ist, daß sie der Passion für Seelen verlustig gehen und allmählich herabsinken auf den falschen Boden der toten Weltkirchen. Bald mag es heißen von ihnen: „Sie haben nicht Salz bei sich,“ sie haben ihre Salz- und Kraft verloren, sie sind nichts mehr nütze.

Es ist nicht der christlichen Gemeinden erste Aufgabe, allerlei Einrichtung und Veranstaltungen zur Belehrung, Unterhaltung und zum Vergnügen der Menschen zu treffen. Es ist gut und wünschenswert,

daß Menschen ausgebildet und ihre irdischen und sozialen Verhältnisse glücklich gestaltet werden. Aber das ist nicht Hauptaufgabe der christlichen Gemeinde. Es ist große Gefahr, daß heutzutage in manchen unserer Familien alle Erziehung darauf hinstrebt, daß die Jugend für dieses Leben tüchtig und glücklich werde, und es verjäumt wird, um ihre Seelenrettung sich zu kümmern und zu bemühen. Ach, wie leicht vergessen wir's oft, daß wir es mit verlorenen Seelen zu tun haben. Wir sind überall umgeben von Menschen, die verloren sind und die gerettet werden müssen, wenn sie nicht auf ewig verloren sein sollen. Und wie gleichgültig und unbekümmert sind wir den Verlorenen gegenüber! Möge die Wahrheit von dem Verlorenen ein **A l l e r** natürlichen Menschen, wie moralisch, gesittet, gebildet, respektabel und angesehen sie auch sein mögen, doch wieder recht lebendig ins Bewußtsein des Volkes Gottes eindringen! Dann auch die klare Erkenntnis ihrer Aufgabe, Pflicht und Verantwortlichkeit, Mitarbeiter Jesu zu sein in der Rettung der verlorenen Menschen. Und mögen unsere Gemeinden alle voll Heiligen Geistes werden und die Kraft empfangen, mutige und begeisterte Zeugen Jesu sein zu können!

Unsere Pflichten.

Als Mitglieder einer christlichen Gemeinde sollten wir vor allen Dingen ernstlich bestrebt sein, unseren allgemeinen Christenberuf zu erfüllen nach dem Wort unseres Heilandes: „Lasset euer Licht leuchten vor den Leuten, daß sie eure guten Werke sehen und euren Vater im Himmel preisen.“

Außer dem haben wir aber auch noch besondere Vorrechte und Pflichten. Unsere erste Aufgabe muß sein, die Ziele und Interessen unserer Gemeinde zu fördern. Unser Arbeitsziel ist, Seelen für den Herrn zu gewinnen und die Gläubigen in ihrem Streben nach einem heiligen Wandel zu

unterstützen durch die dargebotenen Gnadennittel. Ein jedes Mitgled sollte es als Vorrecht und heilige Pflicht betrachten, die Predigtgottesdienste regelmäßig zu besuchen. Und wer der Meinung ist, daß eine Predigt ihm genüge für seine geistlichen Bedürfnisse, sollte um anderer willen auch den zweiten Gottesdienst besuchen. Was für einen Eindurck muß es auf fremde Besucher machen, wenn die eigenen Mitglieder nicht zur Stelle sind! Wie kann man erwarten, daß solche, „die draussen sind,“ hereinbracht und für den Herrn gewonnen werden, wenn man selbst nicht an seinem Plaze ist! Auch sollte man nicht dem Gottesdienst fernbleiben, wenn nicht gerade der Prediger oder Bruder, den man lieber hört, denselben leitet. Man sollte um des Werkes willen kommen und auch nicht um der Menschen willen fern bleiben.

Ebenso wichtig ist der Besuch der Gebetsstunden. Sie sind der Feuerherd der Gemeinde, wo das heilige Feuer genährt werden soll. Wenn von einer Gemeinde kaum der vierte Teil der Mitglieder die Gebetsstunde besuchen und eine beträchtliche Anzahl der Mitglieder jahraus, jahrein überhaupt keine Gebetsstunde besucht, wie sollen da die Herzen warm werden für das Ganze! Da könnte ein Paulus oder Petrus, oder gar ein Engel predigen, und das Werk würde doch nicht vorwärts gehen. Die Väter an die Front! Man sollte keine dieser Versammlungen versäumen, es sei denn, man habe einen Grund, den man vor dem Herrn Jesus verantworten kann.

Wenn wir die Interessen der Gemeinde und des Reiches Gottes fördern wollen, müssen wir dieselben in den Vordergrund stellen. Es geschieht zuweilen, daß die Harmonie in der Gemeinde zerstört und das Interesse an der Arbeit gelähmt wird dadurch, daß Familienangelegenheiten und Zwistigkeiten in die Gemeinde hineingetragen werden. Das ist eine Sünde, der sich niemand schuldig machen sollte. Wenn es einmal zwischen Gemeindegliedern oder Familien Differenzen gibt, was ja auch bei Gotteskindern möglich ist, sollte das nicht im Gemeindeglied zum Austrag gebracht werden. Wenn die Gemeinde darunter zu leiden hat, so ist das nur möglich dadurch, daß persönliche Interessen vor die Interessen der Gemeinde gestellt werden.

Wir müssen um des Gedeihens der Gemeinde willen auch stillschweigend Unrecht leiden können.

Als treue Mitglieder der Gemeinde sollten wir von der Gemeinde nur das Beste reden. Sie mag ihre Unvollkommenheiten haben; aber dadurch, daß wir über sie klagen und schelten, werden sie nicht beseitigt und überwunden, im Gegenteil. Manche Fehler sind auch manchmal mehr in der Einbildung als in Wirklichkeit vorhanden. Aber auch wenn sie vorhanden sind, ist jedem anzuraten, nach dem Dichterwort zu handeln: „Statt zu klagen bete mehr!“ Der Rat, den einer unserer Brüder vor einiger Zeit unserer Gemeinschaft gab, dürfte auch bei vielen unserer Gemeindeglieder gut angebracht sein: „Throw away your Hammer and get a horn.“ (Wirf deinen Hammer weg und nimm ein Horn, eine helle Posaune!) Es nützt nichts, immer nur an den Schäden herumzuhämmern; schlägt den Ton freudigen Dankes und mutigen Fortschrittes an!

Ein treues Gemeindeglied ist auch bereit mitzutragen an den Lasten. Da sind zunächst die allgemeinen Lasten der Verantwortlichkeit an der Entwicklung des Werkes. Jeder Christ sollte eine Säule sein im Reiche Gottes, die tragfähig ist. Es gibt ja auch allerlei Mitglieder, an denen man zu tragen hat. Eine Gemeinde, die leichten Herzens Mitglieder verliert, ja, vielleicht sogar Schuld daran trägt, weil sie dieselben nicht ertragen und vertragen kann, darf nicht erwarten, daß Gott ihr andere anvertraut.

Frage sich jedes vor dem Herrn: Was kann ich tun zur Förderung der Gemeinde? Wo kann ich Seelen werben für den Herrn? Wen kann ich zum besonderen Gegenstand meiner Fürbitte und Arbeit machen? „Sendbote.“

Denn Gott hat seinen Sohn nicht gesandt in die Welt, daß er die Welt richte, sondern daß die Welt durch ihn selig werde. Johannes 3, 17.

O Abgrund, welcher alle Sünden
Durch Christi Tod verschlungen hat!
Das heißt die Wunde recht verbinden;
Da findet kein Verdammen statt,
Weil Christi Blut beständig schreit;
Barmherzigkeit! Barmherzigkeit!

THEN AND NOW IN THE CONGO

(Continued from page 11)

hundred and fifty converts, and three hundred and three pupils in all the schools put together. The literature in the native language consisted of five little books, including a hymnal, a catechism, and some of the parables of our Lord. All of these were printed on a little hand press, and could have been read through in an hour's time. There were no dictionaries, grammars or Bible in the native language. The missionaries lived in small houses made of sticks and mud. The churches were just large, open sheds. There were no hospitals, no doctors or nurses. Food and other supplies were received once a year, and mail every three or four months. There were no roads except little trails through the forests, jungles and plains. The only foreign trade was in rubber and ivory. With the exception of small river steamers, making occasional trips up and down the rivers, this portion of Africa was cut off from the outside world.

During the first two years of my sojourn in the Congo a great cloud overshadowed our entire Mission. Our little steamboat, the "First Lapsley," capsized, and one missionary and twenty-six natives lost their lives. A year later the Bakuba tribe, revolting, totally destroyed one of our main stations, and the missionaries there barely escaped with their lives. At this time we had much fear that, because of the great loss and the expensiveness of the African Mission, the home Church would become discouraged and give up the work, but instead the Church rallied in her usual way to replace the losses and to enlarge the work. How the words of the Master did rebuke us: "O thou of little faith, wherefore didst thou doubt?"

Year by year the work has gone forward with ever-increasing interest and satisfaction, and with continual manifestations of the power and presence of the Master, according to His Word, in it all, and the accomplishments and the changes that have taken place since the first birthday are wonderful and fill our hearts with gladness as we celebrate the present birthday.—The Presbyterian Survey.

(To be continued)

CUSTOMS OF THE BAMPENDE

(Continued from page 9)

the people change this custom have not been very successful. But our Christian teachers

have been able to have some good come out of this "mukanda." They go daily to teach these boys after they are through teaching the other children in the village, and with considerable success. These boys as a whole learn better than the children in the village. There are not so many distractions, and the boys are more of the right school age. At several of these places some boys accepted Christ. From one village reports came that boys had refused to take part in the sacrifice to the spirits, and only one had been mistreated. With another group, the chief being present, I pleaded that they should remain true to Christ when the test would come. The teacher later told me that the boys were decided to stand firm when the moral test would come.

The initiation rite is thought to be absolutely necessary if a boy wants to become a man. But our deacon says that when the boys who are at the mission and have not gone through this heathen custom, will prove their manhood, this superstition will fall away.

SUGGESTIVE PROGRAM FOR JUNIOR MISSIONARY MEETING

Song.

Scripture reading.

Prayer.

Solo by a junior

Review the story told in the previous meeting.

(Recall two reasons why Mone Ze and Edima were happy).

Tell the new story, chapter two.

After the story, show a picture of Mone Ze's alarm clock.

Song.

Closing prayer by leader.

WORK IN AFRICA

Whereas there is an increasing interest in the unoccupied fields on the continent of Africa, as is expressed by a resolution of the Eastern Mennonite Board of Missions and Charities, several district conferences, and by other groups, as well as individuals, and by inquiries direct and indirect; therefore, be it resolved that the Mennonite Board of Missions and Charities hereby expresses its sympathetic interest in this field, and encourages further effort to determine the divine will concerning the establishment of a mission post in Africa, and advise action on the part of the Executive Committee to this end.

Report was approved and the Executive Committee authorized to take such steps as it may deem expedient and necessary to make investigations.—Gospel Herald.

FINANCIAL STATEMENTS

I. THE CONGO INLAND MISSION TREASURER

FOR MONTH OF JUNE, 1930

Balance in Account June 1, 1930 \$ 307.48

RECEIPTS

D. M. C.	\$ 705.00	
C. M. C.	1,132.08	
C. G. T.	50.00	1,887.08

\$2,194.56

DISBURSEMENTS

D. M. C.		
Allowances	\$ 424.50	
Office	30.38	
Field	273.13	
General	2.75	730.76

C. M. C.		
Allowances	825.00	
Office	30.37	
Field	273.12	
General	2.75	
Transportation	100.00	1,231.24

SUNDRY

C. G. T.	50.00	
M. C. A.	25.00	
D. M. B.	50.00	125.00

Total to be accounted for 107.56

Bank Reconciliation:

Bal. in bank June 30, 1930 457.56

Outstanding Checks No.:	
172	300.00
178	50.00

350.00 457.56

350.00

Total as above

107.56

Represented by following funds:

	Dr.	Cr.
D. M. C.	373.94	
C. M. C.		698.05
M. C. A.	85.75	
D. M. B.	115.80	
C. G. T.	15.00	

590.49 698.05

590.49

Total as above

107.36

II. CENTRAL MENNONITE BOARD OF HOME AND FOREIGN MISSIONS (FOREIGN MISSION FUND)

FOR MONTH OF JUNE, 1930

RECEIPTS

Eighth St. Church, Goshen	\$ 453.01
Anchor Church	150.00
Tiskilwa Church	12.78
Congerville Church	26.23
By Sunday School	5.14
By Ladies Aid	50.00
Warren St. Church	60.00
62nd St. Mission, Chicago, by Jr. C. E.	10.00
Warren Street Church	130.00

East White Oak Church:	
By Young Women's Class	35.00
By Children's Department	20.00
By Mrs. J. B. Gannaway* for Miss Birky	5.00

Bethel Church	150.00
Kouts Church	28.00
South Washington Church	60.00
North Danvers Church	115.00
Men. Gospel Mission, Peoria by C. E.	30.72
Carlock Church	32.00
Boynton Church	54.27
Zion Church	41.12
Pleasant View Church, by S. S.	50.16
East White Oak Church	533.74
Bethel Church	64.12
Calvary Church	153.28
By Sunday School	185.18

By Junior C. E.	8.00
North Danvers Church	35.50
South Washington Church	77.34
Normal Church	58.80

By Missionary Society for Mrs. E. A. Sommer support	30.00
East White Oak Church	54.32
Zion Church	144.51

TOTAL RECEIPTS \$2,863.22

DISBURSEMENTS

To. Rev. I. R. Detweiler, Treas., June Allowances	1,050.00
To. Rev. Wm. B. Weaver for Printing Letterheads	3.00
Allowance to Board Meeting June 24	5.00
To North Danvers Cemetery Corporation	
Interest	57.00

Total Disbursements	\$1,115.00
Balance Deficit June 1	3,985.30
Balance Deficit July 1	\$2,237.08

5,100.30 5,100.30

Respectfully submitted,
S. E. MAURER, Treas.

III. THE DEFENCELESS MENNONITE CONFERENCE
(FOREIGN MISSION FUND)
FOR MONTH OF JUNE, 1930

RECEIPTS		DISBURSEMENTS	
Archbold, Ohio	\$ 136.15	C. I. M. Treasurer	\$ 365.00
Archbold, Ohio for China	50.00	C. I. M. Treasurer for native teacher	
Bluffton, Ohio	20.00	and two children	60.00
Berne, Indiana	54.41	Missionary Alliance Foreign Mis-	
Berne, Indiana for native teacher		sion Treasurer, for China	50.00
and two children	60.00		
Groveland, Illinois	52.06	Total Paid Out	\$ 475.00
Flanagan, Illinois	33.12	Balance in Treasury July 1st, 1930	.98
Lafayette, Indiana	14.98		
Woodburn, Indiana	51.70	Total to Balance	\$ 475.00
		Harlan State Bank	\$ 237.55
Total Receipts	\$ 472.42	(Grabill Bank Loss)	
Balance in treasury June 1st, 1930	3.56		
Total to Balance	475.98	Respectfully submitted,	
		C. E. REDIGER, Treas.	

THE CONGO INLAND MISSION

Rev. E. M. Slagle, Pres.,
Archbold, Ohio

Rev. I. R. Detweiler, Treas., Rev. A. M. Eash, Cor. Sec.,
Goshen, Ind. 720 W. 26th St., Chicago, Ill.

THE CONGO MISSIONARY MESSENGER



*A MENNONITE
MISSIONARY
MAGAZINE*

BELGIAN
CONGO

Vol. II

SEPTEMBER

No. 2

“We face the tragedy of a dying world, and the peril of a nation rich beyond all compare, called of God to service and hesitating in her choice between a life of sacrificial endeavor and one of selfish indulgence. This constitutes an emergency unparalleled in all the Christian centuries.”—S. Earl Taylor.

THE CONGO INLAND MISSION A COOPERATIVE MISSION IN THE BELGIAN CONGO

OFFICERS OF THE BOARD

President—Rev. E. M. Slagle, Archbold, Ohio.
 Vice President—Rev. J. K. Gerig, 6518 S. Honore St., Chicago, Illinois
 Recording Secretary—Rev. E. Troyer, 507 N. School St., Normal, Illinois
 Correspondence Secretary—Rev. A. M. Eash, 720 W. 26th St., Chicago, Illinois
 Treasurer—Rev. I. R. Detweiler, 1223 S. 8th St., Goshen, Indiana
 Field Secretary—Rev. A. M. Eash, 720 W. 26th St., Chicago, Illinois

BOARD MEMBERS	CONFERENCE AFFILIATION	TERM EXPIRATION
Rev. E. M. Slagle	Defenceless Mennonite Conference	1930
Rev. J. K. Gerig	Defenceless Mennonite Conference	1930
Rev. Eli J. Oyer	Defenceless Mennonite Conference	1930
Rev. Amos Oyer	Defenceless Mennonite Conference	1930
Rev. H. E. Bertsche	Defenceless Mennonite Conference	1930
Rev. C. E. Rediger	Defenceless Mennonite Conference	1930
Rev. G. P. Schultz	Defenceless Mennonite Brethren of N. A.	1930
S. E. Maurer	Central Conference of Mennonites	1931
Rev. Allen Yoder	Central Conference of Mennonites	1931
Rev. E. Troyer	Central Conference of Mennonites	1932
Rev. A. M. Eash	Central Conference of Mennonites	1932
Rev. W. B. Weaver	Central Conference of Mennonites	1933
Rev. I. R. Detweiler	Central Conference of Mennonites	1933
Rev. P. L. Eicher	Missionary Church Association	1931
Mr. H. H. D. Langereis		1931
Honorary Member		
Rev. A. Augspurger	Central Conference of Mennonites	
Rev. Jacob Schmucker	Defenceless Mennonite Conference	

STATIONS AND MISSIONARIES

Charlesville

Rev. and Mrs. Lester Bixel*
 Rev. and Mrs. Omar Sutton
 Miss Helen Stoesz*
 Miss Theresa Gustafson
 Rev. E. A. Sommer
 Rev. and Mrs. A. D. Graber

Kalamba Mukenge

Rev. and Mrs. J. P. Barkman
 Rev. and Mrs. A. G. Becker

Nyanga

Rev. and Mrs. Frank Enns*
 Mr. and Mrs. Milton Amie
 Miss Kornelia Unrau*
 Miss Erma Birky

Mukedi

Rev. and Mrs. H. H. Moser

*On furlough.

Miss Agnes Sprunger
 Miss Amelia Bertsche

Address of mission and all missionaries—

Charlesville, Kassai District, Congo Belge, Africa
 Cable Address Conim, Charlesville, Congo Belge

The above missionaries represent the following religious bodies:

Mennonite General Conference
 Central Conference of Mennonites
 Defenceless Mennonite Conference
 Defenceless Mennonite Brethren of North America
 Mennonite Brethren
 Missionary Church Association
 Baptist Church of Flint, Michigan
 Bethel Church of Inman, Kansas

CONTENTS OF THIS ISSUE

Editorials:

Cooperative Efforts in Christian Activity.
 Dealing Squarely with God.
 The Children and Missionary Support.
 Miss Helen C. Stoesz Goes to Belgium.
 Shall the German Department Be Discontinued?

Baby Born to Rev. and Mrs. H. J. Schrag.

News from Congoland:

Letter from Mukedi Station.
 Letter from Kalamba Mukenge.
 Letter from Charlesville.
 Diary Letter of Itinerary Trip.
 Customs of the Bampende in Nyanga Territory.

Contributed Articles:

Robert Moffat.

Stewardship and Possessions.
 Then and Now in the Congo.
 Father's Voice (Poem).

Our Boys and Girls:

Dear Boys and Girls.
 Missionary Program for Juniors.

German Section:

Zur Beachtung.
 Bericht aus Afrika.
 Das Christentum eine tätige Gotteskraft.
 Zanket nicht auf dem Wege.
 Treu in Kleinen.
 Gnadenschätze.

Financial Section:

Congo Inland Mission Report.
 Central Mennonite Board of Home and Foreign Missions.
 Central Conference Ladies' Aid Societies.

THE CONGO MISSIONARY MESSENGER

Vol. II

SEPTEMBER, 1930

No. 2

THE CONGO MISSIONARY MESSENGER

Published monthly by the Publishing Committee of the Congo Inland Mission Board, 610-614 Walnut Avenue, Scottdale, Pa., and 720 West 26th Street, Chicago, Ill.

Publication Committee: Chairman—Rev. A. M. Eash, Rev. J. K. Gerig, Rev. G. P. Schultz, Rev. W. B. Weaver.

Editor: Rev. A. M. Eash.

Contributing Editors: Rev. E. A. Sommer, Rev. Geo. P. Schultz, Rev. C. E. Rediger, Rev. Lester Bixel, Mrs. E. A. Sommer, Rev. Ernest Bohn.

SUBSCRIPTION RATES

The subscription price is Fifty Cents a year in advance.

Club rates are offered as follows:

Six yearly subscriptions to a single address or separate addresses, \$2.50.

Ten yearly subscriptions to a single address or separate addresses, \$4.00.

Prompt notice should be given of change of address, always giving both old and new addresses.

All material for publication should be addressed to **The Congo Missionary Messenger, 720 West 26th Street, Chicago, Ill.**

Subscriptions, renewals, requests for sample copies or changes of address, should be addressed to **The Congo Missionary Messenger, 610-614 Walnut Avenue, Scottdale, Pa., or 720 West 26th Street, Chicago, Ill.**

Entered as second-class matter at the Post Office at Scottdale, Pa., under the Act of March 3, 1879.

EDITORIALS AND COMMENTS

COOPERATIVE EFFORTS IN CHRISTIAN ACTIVITY

Jesus in His memorable prayer just before His death prayed that His followers all might be one even as He and His Father are one. This spiritual union should form the basis for all cooperative efforts in Christian activity. In spite of these significant words of the Master however, we find His followers divided into a large number of groups, and these not always in very close cooperation. Our Mennonite church, with its small membership, has seventeen branches and these are not all cooperating in their Christian activities.

There are some very hopeful signs however, for more effective cooperation among the branches of Mennonites. These signs could be stated by cooperative work already being done, and also by the plans that are being made for future work. Several of the Mennonite groups are cooperating in Hospital work in Bloomington, educational work at Bluffton, and Mission work in the Belgian Congo. These Christian activities include in their cooperation at least five of the Mennonite groups. Experience teaches that where these groups are cooperating, it helps to unify their thinking and minimizes the

differences that used to exist. It is true that many of the differences which caused the beginnings of the Mennonite groups no more exist and that therefore it is simply a matter of time and a more thorough understanding till these groups can be united.

We are living in a day when tremendous tasks are facing the church of Jesus Christ. These tasks are also ours as a Mennonite church. Some of these tasks can not be met by one group alone because of their largeness and their serious nature. It demands the united effort of the Mennonite church as a whole. A few of these tasks that could be suggested are the problem of peace and the great task of the evangelization of the world.

It is not only important that we should consider what has already been done, but we should be looking forward to plans by which we could have still closer cooperation. There are at least a few lines along which closer cooperation could be effected. One of these is our publishing interests. Practically every one of our church papers comes to the end of the year with considerable deficit. On the other hand, there is considerable duplication in subscriptions and also mater-

ial that is used for the papers. We should plan definitely for a united Mennonite paper, which would make its appeal to the whole Mennonite church. By uniting our publishing work it would also be possible to produce literature along the lines of Sunday School work, mission work and educational work, which thus far have not been produced because one group was not large enough to promote the project. Our mission work is another large task which could be done more effectively by closer cooperation. There should be a united Mission Board representing all of the fields in which mission work is now being done by the Mennonites. This would really make the world the field as Jesus suggested it should be. It would give Mennonite young people an opportunity to choose the field in which they are particularly interested and yet work under the same Mennonite Board. May the day speedily come when we may say of the Mennonite church as Paul did the Corinthians, "We are workers together with God."—W. B. Weaver.

A CORRECTION

Sometimes a mistake in a single letter entirely changes the thought of a sentence. That was the case in the leading editorial in the August issue. By mistake what should have been "w" was a "t," making "not" out of "now." This mistake in line 41, column 1, page 2 makes "the work is **not** progressing very nicely" out of what should say, "the work is **now** progressing very nicely." Ordinarily such an error might be overlooked but in this particular instance it calls for correction. The Editor would not have the Mukedi missionaries think that the Board has any thought but that their work is progressing in a healthy way in spite of the reverses experienced several years ago.

DEALING SQUARELY WITH GOD

I have just read the book, "Dealing Squarely With God" by Ralph S. Cushman, another time. This is one of those books that reads easily and calls for frequent reading. The author writes out of a long experience of promoting Stewardship in the Methodist Church and knows how to present the subject in an interesting and effectual manner. This interesting little book ought to be read by every Christian man and woman.

We have decided to make it possible for every subscriber to the **Congo Missionary**

Messenger to receive a FREE COPY of this 70 page book. ONE DOLLAR in payment of a two year renewal will bring you a FREE COPY of "Dealing Squarely With God." When sending in the renewal it will be necessary to mention the FREE BOOK offer.

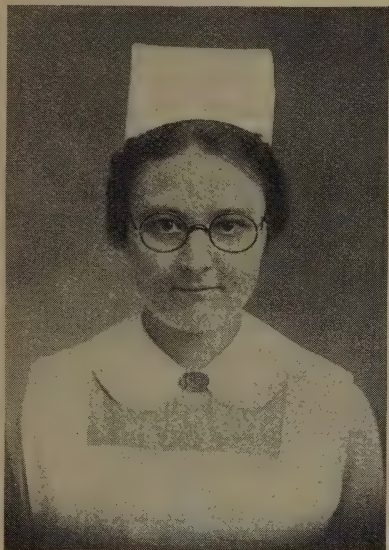
THE CHILDREN AND MISSIONARY SUPPORT

In several issues of the "Messenger" the proposal has been made that our children be enlisted more largely in our missionary support. The concrete suggestions, made in the April and May issues, that the children undertake to raise money for the support of the children of missionaries, have met with a generous response. Word has come from a number of churches that the children are interested and have undertaken special activities for raising money. The methods employed are quite varied but the general plan is the same. The children, either by making special investments or holding special offerings, give themselves seriously to raising money to be applied on a \$700.00 fund out of which the seven children of our missionaries are supported. The children work at this during this summer. On a set missionary day late this fall or in the winter all of their contributions will be brought to the churches and in an appropriate service will present them to the Lord for the special purpose indicated. As an expression of appreciation for what the children are doing each child will be presented with an 11 x 14 card containing the pictures of all of the seven missionary children. This card is the personal gift of a friend of both the missionary children and our home boys and girls and is not taken out of any of the missionary funds.

These pictures have been made and are in the possession of the Editor. About two hundred of them have already been delivered to the children who have indicated that they are working on this proposal. Originally the request was made that the Editor be notified before June 1st of the number of children at work in each church. That date is now extended sufficiently to give every Sunday School worker time to present the proposition to the children and then notify the Editor of the number of children willing to help with the undertaking. The pictures can now be mailed out immediately on receipt of the requests and there is an abundant supply.

MISS HELEN C. STOESZ GOES TO BELGIUM

Present plans are for Miss Stoesz to sail for Antwerp on the S. S. Pennland, leaving New York on the evening of August 29th. Miss Stoesz returned home on her furlough with the Bixel and Enns families. On March 11th the party arrived in New York. After



Miss Helen C. Stoesz, R. N.

a very short stay in the homeland, during which time she underwent an operation in the Mennonite Deaconess Hospital of Beatrice, Nebr., Miss Stoesz goes to Belgium for ten months of study. She will study French for six months under a French teacher and in a French environment. This will be followed by an intensive four months' course of study of tropical diseases in a Belgian Government School for Tropical Diseases. By the middle of 1931 she will be ready to return to the Congo. A farewell service was held for her in her home church in Mountain Lake, Minnesota, on Sunday, August 10th.

SHALL THE GERMAN DEPARTMENT BE DISCONTINUED?

Readers of the German pages will find this question raised by the German Editor. If there is not sufficient demand for the German material, those two pages can readily be filled with English material. Every issue

finds much material "held over for lack of space."

We urge that all who feel the two German pages ought to be continued as a regular feature of the **Congo Missionary Messenger** write at once to Rev. G. P. Schultz, 3404 S. Oakley Ave., Chicago, Ill., stating their conviction in the matter.

BABY BORN TO REV. AND MRS. H. J. SCHRAG

A letter received from Rev. H. J. Schrag dated August 4th, brings the word of the birth of a baby girl. We congratulate them on this event and pray that the baby may prove a great blessing to the Schrags. Readers of the "Messenger" no doubt know that Rev. and Mrs. Schrag have been accepted as missionaries for our Congo work and are expecting to be sent to the field as soon as the new member of the family consents to the strenuous trip of eleven thousand miles.

THE INTELLECTUAL QUALITY OF OUR MISSIONARIES

A recent study of 159 missionaries in North China representing five denominations has revealed the following interesting facts regarding the intellectual standards of the missionary body. The assertion has frequently been made that the missionaries are not well educated either in their own learning or in that of the country in which they work. However, the results of the investigation as read by Mr. Dwight W. Edwards of the Peking Y. M. C. A., before the Peking Missionary Association on December 18th, reveal that 127 of the 174 missionaries are college graduates with B. A. degrees. Thirty-nine are members of honorary societies such as Phi Beta Kappa and fifty-seven have M. A. degrees. Furthermore, this group has spent 226 years in graduate study in home universities or a total of 1.2 years for the whole group and 1.8 years for the husbands and single men and women.

Only seventeen of the total 174 do not hold degrees of some sort and of these twelve are wives, two are business secretaries, one is a nurse, and one has a distinguished record as a student of and a writer on the Chinese language.—Presbyterian Survey.



NEWS FROM CONGOLAND



Mukedi Station, June 2, 1930.

Dear Readers; Greetings:

This coming Thursday was to have been the first day of our Bible Conference which was to have been held here at Mukedi. We had been looking forward with much pleasure for many months to this time of Spiritual blessing and Christian fellowship with our co-workers. But now it has to be postponed and possibly canceled altogether, because at the present there is a large sand bank at the ferry landing on the Luange river so that it is impossible for autos to cross. We are in the dry season and the low water in the river accounts for this sand bank. It is about half a mile up and down each way from the ferry landing and extends a few hundred feet out into the river, I suppose nearly half way across the river. The sand is now about 15 inches higher than the water. Unless the State tries to make a temporary landing for the ferry it will be months before any auto will be able to cross again.

In about three days from now I will have finished the first permanent building here at Mukedi. In fact this is the first permanent building that has been built in the whole of the Kilembe territory. This building will be used as a missionary store house. It is built out of sand-stone using red earth as mortar and then pointed up on the outside with cement, and has a galvanized iron roof. I want to start next week to build a missionary dwelling house. Am hoping to use the same kind of material as in the store house. Thanks, and a God Bless You to all of you who are faithful in giving and making it possible for us to have better buildings.

I may as well also tell you of our experience a week ago Sunday. Arrangements had been made during the week for a double wedding of some of our Christians here at the station. The last time we had a wedding something out of the ordinary occurred. So on this beautiful Sunday morning the thoughts that came to our minds were, what will this day bring forth. It was almost time for the first bell to ring for Sunday forenoon preaching services and Sunday School when here comes Nyanga one of our outstation teachers. And he tells us that Kamba has

died. Kamba was one of the girls who had been at the Station school and after her conversion had been given a Christian wedding. She had now gone to her home village at Ngondo while her husband had gone on to Mubi. He tells us that she had given birth to a baby girl in the evening and the next morning without any apparent cause she passed away. Now what to do, if we leave her in the village she will have a heathen burial with plenty of witchcraft and crying to please the spirits. Her village can be reached by auto. So very quickly Mrs. Moser and myself with the native teacher are on our way with the Ford runabout. We arrive just before they are ready to take her to her burial. At first the Chief from the village refuses to let us take her to the Mission and give her a Christian burial. But when we insist he gives in. We take her and also the little baby, for the baby was doomed to be buried alive with her mother. The natives say the child killed its mother so let it be buried with its mother. We buried the mother here on the Mission graveyard as soon as we could dig the grave and make the other necessary arrangements. (This is the first grave on the Mission cemetery). The 12 o'clock wedding had to be postponed until 4 o'clock in the afternoon. The little baby is still here at the Station. We have sent word to her father, but he has not arrived as yet. When he comes we will see what plans can be made for the future, but very likely the child will stay here, as the natives are all afraid of it, saying that the spirit of her mother will come back. This gives you a little glimpse of their superstition and ignorance. Your prayers will help in bringing to them the light of the Gospel.

I am yours in His service,

Henry H. Moser.

(Letter received from the Kalamba teachers. This was written in Tshaluba and translated by a missionary.—The Editor).

Kalamba Mukenge, June 12, 1930.

Rev. "Muindila Munene."

We are writing this letter to greet you, and to talk to you about our work here. Here at Kalamba Mukenge we are well and our work is as it was when you left us. We are still fighting against the "rulers of darkness

of this world." And there are still many people who have not yet accepted our Saviour Jesus Christ. At present we have in our compound 90 boys, 62 girls, with 16 in the Teachers Training Class. In school we have 359 children and 25 teachers. Not long ago Mr. and Mrs. Barkman made a trip to the villages of the Batshioko, Bena Mbuyu, Bakua Nfuya, Bakete, Badinga and Bena Kambulu to see the work of our teachers in these villages. These tribes are still people of much fighting and have not yet begun to know good affairs. Therefore it is very difficult to do work among these people. But in the eyes of God it is a small affair to cause these people to believe. We are hoping to hear the news that some people from your country will come here to help us with the work of God in this country. You have seen the bigness of the work here (or the difficulties of the work) in this country, because the people have gone astray very bad. Another affair, we are hoping to hear news of a doctor coming here to help us with the work of the sick people. Mrs. Barkman by herself has much work (with the sick) and too, her time as well as Mr. Barkman's is soon finished. Therefore we see that it is a strong affair. If Mr. and Mrs. Barkman would have strong bodies we would like for them to stay longer until you would tell us you have found others, because for Mr. and Mrs. Becker to stay alone with this work just the two of them is a big affair. Therefore you talk with others that they come here. And you, will you come here again sometime? We wish you would send us letters again. Nuabilai Banaba, Mandu Paul and Dikangu Paul (the three other teachers on the Station) are sending you many greetings, and their words are the same as I have written here. All of our families are sending you greetings, also the boys and girls in the compound. Greet all our Elders and all the people of God.

Mukulu (Deacon) Josefe.

(This letter written by secretary Joseph Ngalula, shows what a young African can learn of a foreign language without having a teacher. The letter is printed just as it was received.—The Editor).

C. I. M. Charlesville,
April 24, 1930.

My dear sir in workers of Jesus Christ.

Mr. A. M. Eash:

I have glad to write for you, see I do not

know English language very good, but English is hard to me. When you left us at our work in the field at the Charlesville, we was very joy to doing our work of Jesus our Lord, and our father in heaven.

Now the people of Christ are paying the Teachers in the villages 23 men, His 23 teachers not to get mission money. When we seen that we gave thank you to our God and Jesus Christ our Lord. He know his children palavers.

In the day of December 25 all people offerings 1308.75 money. In the April 1 all teachers at the villages and churches people to the Charlesville, offerings 2092.25 money. Now we has blessines the name of Jesus.

Thank you send Mr. E. A. Sommers, quickly to help us in the work of Jesus, please send Doctor to us again. Show them Luke 18:28-30 Jesus will pay to them. I will writing other times for you.

Good bye at the people of Christ to America.

Your friend in Jesus,
Joseph Ngalula,
Secretary C. I. M.

DIARY LETTER OF ITINERARY TRIP

Tuesday April 1st—Just as the sun casts its first rays of light on the eastern horizon and the bell peals out the call to early chapel worship, our porters and caravan men come sauntering in from all directions, three, six, nine, twenty, forty of them, now they are all here. What noise and tongue wagging as they are busily engaged tying bamboo sticks to chop boxes, road tables, camp cots, tents and all the necessary paraphernalia for two weeks camping in the road and villages. After a hurried breakfast and our lunches packed we get into our hammocks and are off. There are great shouts of goodbyes and farewells between our porters, their wives and families as we pass out thru' the village. Soon we are away and in the trail which for several hours leads us up and down hill and occasionally we stop to hold a gospel service as we pass thru' the villages. Finally weary, worn and dirty, we reach the village where we camp for the night. Being refreshed by a bath, a short rest and a hearty supper we go to the village where a crowd soon gathers to listen to the singing and the message of salvation.

Wednesday—early finds us on our way again and we have the glorious privilege of

sowing the precious seed of the Word as we pass from village to village praying that it may bring forth fruit, sixty, hundred yea, a thousand fold. There being no hotels nor "Rooms for Tourists" in these villages we bunk for the night in a goat shed. We are scarcely fallen asleep when rain begins to pour in torrents, as only an African rain can, and the roof of our shed leaks like a sieve and into our beds. Rain coats, tent flies and everything available is spread over our cots to keep dry.

Thursday—Services are held in two villages and now and then we pause for a moment entranced by the beautiful scenery and the wonderful view spread out like a panorama before us. Huge palm covered hills in the distance are indeed beautiful for situation. Far below them are stretched fields and woods in various shades of dark and light green and away in the distance can be seen the silver gleam of a river winding like a silver ribbon in folds of green velvet, the whole lighted up by the morning sunlight. Surely, "The heavens declare the glory of God and the firmament sheweth His handywork." If the hearts of the people were in tune with the beauties of their country, what a veritable paradise this would be. But alas, the beauty of it all is marred by the fact that hundreds of millions of its inhabitants are shrouded in almost utter darkness suffering the horrors of heathenism, without hope and without God in the world.

Friday—We are up against two streams of deep water minus a bridge or crossing (not an uncommon thing in Congo). This causes great excitement and we spend much time planning and wondering how we'll ever manage to reach the other side when several of our men voluntarily plunge into the stream in an effort to steady and hold above water the log of a fallen tree while the rest of us cross over in great fear and trembling. All being safely crossed we get into our hammocks for another two hours travel thru' brush, over fallen trees etc., when at last we reach a large village where we pitch our tent and camp over the week end. After a rest, and supper over we go to the village where two services are held and large crowds hear the story of the Savior's love. How they enjoy the singing! and before we leave the village they have succeeded in learning the good old hymn which is so popular with our Congo Natives "Therefore I say once

more, God is love truly, He loves me too."

Saturday—My first experience in baking bread minus a stove or oven. For several hours we keep our camp fire burning high till the earth beneath is thoroughly heated. An earthen native made pot is placed into the fire and becomes red hot. The fire is then scraped away and the loaf placed on the hot earth with the hot pot turned over the top. Half an hour later we remove the pot to behold a beautiful and thoroughly baked loaf of the finest bread. Two services are held Saturday eve and five different parts of the village on Sunday.

Monday—Breakfast over and our lunches packed we pull stakes and are off again plodding and wedging our way on the narrow winding trail thru' jungles, brush and grass six to eight feet high. As we reach the midst of a forest miles away from a village or place of shelter, the skies above suddenly become black as night, thunders roll, the lightnings flash and rain begins to pour in torrents. Thanks to my Chicago policeman's rain coat which kept me snug and dry. As the rain continued to pour we continued on and up the hill and when at last we reached the village there wasn't a dry chair, camp cot or even a box left to sit on. All was drenched and dripping wet with rain. In a little while however, the clouds subsided and the sun shone brighter than ever and soon our bedding, camp cots, etc., were sufficiently dried for us to retire for the night.

Tuesday—We are scarcely up and dressed when we hear shouts of the men, Elephants! Oh, come see the elephants. Quickly we rush to the scene and there in the valley below lies the quiet silver lake lit up and all aglow by the morning sunlight with enormous sized elephants wading and enjoying their morning bath. What monsters they are! All day long we see traces of their monstrous feet as they had made their way down the narrow trail ahead of us.

Wednesday—We camp in a large village where two services are held in the evening. Perhaps the most interested and most attentive listener is a little orphan boy 10 or 12 years of age in the very last stage of dropsy whose days on earth are numbered. Due to this fact he is an out cast and spends his weary days sitting on the log of a fallen tree and his long, sleepless nights in a little grass hut (the size of a small dog house) alone, back in the jungles amidst the prowling

ing of wild beasts. I ask, "Are you able to sleep and rest at night?" With the most pitiful and pleading eyes he looks into mine as he answers, "Mama, When do I ever sleep? I cannot even lie down it almost kills me." My heart went out to the dear little one in deepest sympathy as I realized what long, anxious nights of suffering must be his—alone in the jungles with no one to love him or care. No kind hands to soothe his fevered lips and throbbing brow. No one to sympathize and to share his pain and suffering, but mercilessly alone, cast out to die. The horror of it all. It was more than I could bear. I asked, "Would you consent to come with us to the mission where we could care for you and perhaps help relieve your sufferings?" The fact that some one cared and sympathized caused new hope to spring up in his little heart and tears of joy filled his eyes as he answered, "Oh, surely I'll come, I want to come." A hammock has been sent and he is being brought to the mission where we hope to minister not only to his physical needs but lead him to the Saviour and instead of dying without God, he may find an abundant presence of Jesus.

Thursday—A letter from Mr. Moser (Station Supt.) says, "Mrs. Moser has been very sick all week with high fever and dysentery." We decide to return home early next morning.

Friday—Hour after hour we plod along thru' the tall, dry, jungle grass of the great desert-like plain. How monotonous and lonely with never a village in sight. Not a living creature except our own caravan. You can well imagine our great joy when at last we near the big forest and hear again the chirping of happy birds playing in the tree tops, the buzzing of busy bees and the murmurings of the little brook. How restful and refreshing as we travel on in the shade of the stately palm and ancient cotton wood trees which stand like great sentinels bidding us "Welcome." Truly this is an Oasis in a great desert. But—Trouble lurks ahead. We come up against the great Luange River where the few sticks which serve as a crossing are a foot or more under water. Long and tremblingly I halt and hesitate. But there being no other way or means of crossing, I finally remove shoes and stockings and slowly venture in. Seemingly all goes well and I am nearing the midst of

the river when suddenly the unexpected happens—The stick beneath breaks and I am down in the river. Providentially, a stick, vine or a something caught under my right arm as I sank and a native quickly grabs my left one and thus I am miraculously saved from going to the bottom which is literally alive with crocodiles.

Saturday—We reach Home Sweet Home (which never held greater attractions for me nor ever seemed so good) in time for dinner. We find Mrs. Moser much improved though still weak and happy to see us back. With the Psalmist of old we join in saying, "Bless the Lord Oh, my soul; and forget not all His benefits."

Yours in His glad service,
Amelia Bertsche.

CUSTOMS OF THE BAMPENDE IN NYANGA TERRITORY

V. Proverbs and Stories

F. J. Enns

For this last article of the series on customs of the Bampende tribe in our territory I have selected a few of their sayings and stories. It is through them that they commonly express their thoughts. Explanations and arguments are brought home by proverbs and stories, the latter usually being of the fable type. Following are a few proverbs together with a rather free translation:

Ndunge idi musa.

Wisdom is bread.

When a man is always called on for work and to help in emergencies but never asked to come to feasts he will bring home the point by saying,

Udia mikuku kudia miongua

Wangitambikina kulua itutu.

You have your feasts and you have your socials,

On me you call to fight your battles.

I once told our teacher of the trouble I had getting food for my caravan men when out in the district itinerating. When I would ask the chief for food he would be inclined to let me ask for it at the different houses. Then the teacher said if I would tell the chief the following proverb, he would be ashamed and find the food for me,

Muenyi kanako kujiya badia kisombo,

Muana dimbo wana kumulekeza.

The visitor does not know the trees with the fleshy palmnuts,

The townsman points them out to him.

STORIES

Kakondo, Pakasa, nu Nguvu

At a church business meeting one member referred to this story to illustrate what harm a third party (a go-between) can do. An animal resembling the field mouse is the third party in the story. You will see that other applications could be made.

The field mouse and the buffalo had a quarrel. The mouse suggested that they fight it out. Then the buffalo said to the mouse, "You are small."

But the mouse said, "I am strong enough to fight with you." Thus they got into a quarrel and the mouse suggested that they take a long strong rope and tie one end to the neck of one and the other end to the neck of the other, and then pull to see who would surpass in strength.

One end was tied to the neck of the buffalo. Then the mouse instructed the buffalo to stay there in the long grass while she went way to the river with the other end. She went into the water and found the hippopotamus. She said to him, "My friend hippopotamus, here I am with this heavy rope. When I walk into the river my feet trouble me. I want to tie the rope around your neck, so that when I go out unto the plain to find things to eat you can pull me back in." She tied the rope around his neck and instructed him thus, "Do not shake nor move. I go out into the field, and when I want to come back I will tug the rope and then you pull me back into the river."

The mouse went out of the water and hid in the grass halfway to the place where the buffalo waited. She then tugged on the rope. The buffalo felt the tug and said, "I do not want the mouse to surpass me in strength," and pulled with all his strength. The hippopotamus also felt the tug and said, "I want to help my friend, the field mouse, and pull her into the river." Both, the buffalo away in the grass and the hippopotamus in the river pulled with all their might till they were exhausted and both died.

When both had died the mouse went to the buffalo and said, "You buffalo bragged about your strength. Where is it now? Arise and let us see." Then she went to the river where the dead body of the hippopotamus lay and said, "You are in the habit of saying that you are the chief of the water. Get up and let us see." Both died because

the mouse had brought them against each other.

Koloma and Tuya

One of our evangelists told this story one Sunday morning in his sermon with the application, "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."

The leopard and fire became friends and fire invited the leopard to come to his village. The leopard came. Fire made him happy and gave him nice things. With the assurance that the friendship should last he returned to his village, he and his children who were with him.

Some time later the leopard invited fire to his village. The fire said, "My friend leopard, I want to come, but be sure to clean up your village nicely."

The leopard said, "I have already prepared everything. Come and visit me."

Fire said, "Clean up nicely at your village and also the path."

The leopard sent word the third time, "Come, I am a headman in the village, and have put everything in order. Come."

Fire sent one more admonition, "Do not feel humiliated. Clean up your village nicely. No trash shall remain."

Finally fire with his children came. The village of the leopard was small, and trash was near. Fire came with great strength. The leopard ran. His village went up in flames, because trash was near it. His children also burnt in the fire.

AFRICA'S INCREASE

Writing a note to the African Division Outlook following their good division council meeting, M. E. Kern said:

"How marvelously God has worked since that first beginning thirty-five years ago, not only in Africa, but in all the world! I know of no better evidence of the fulfillment of the prediction that the message would go quickly to the dark places of the earth, than the reports given at this African Division council. At the end of 1928 the church membership in the division stood at 10,129, while the numbers in hearers' and baptismal classes bring the total adherents to 22,085. The total number of adherents, we were told, is ten times as many as there were eleven years ago."—Advent Review and Sabbath Herald.

ROBERT MOFFAT

By Louis Teague

Robert Moffat was born Dec. 21, 1795, in Scotland of devoted Christian parents. At the age of eighteen, already a promising gardener which at that time was considered a very respectable position, he decided to give his life for the missionary cause through having read a poster merely announcing a past missionary meeting. It reminded him of the tales his mother had told him by the fireside years before.

While he was in London he visited a museum where were displays of heathen life, whereupon he said, "Oh, that I had a thousand lives and a thousand bodies; all of them should be devoted, to no other employment but to preach Christ to those degraded, despised, yet beloved mortals." He embarked from Gravesend Oct. 18, 1816, for Cape Town, Africa, leaving behind a girl to whom he had become very devoted, Mary Smith, his former employer's daughter, who also had a deep interest in the missionary cause.

After a delay, Moffat with some other missionaries set out for Namaqualand. Gloomy tales of a treacherous and feared Christian Africanus were told, to whose tribe Moffat was appointed. His destination was reached, Jan. 26, 1818, after a journey of hardships which words failed to express. During the trying times which followed he found much comfort in a still small voice: "This is the way, walk ye in it." Using much tact and living a loving life, he led many, including Africanus, to acknowledge Christ as their personal Savior. Moffat returned to Cape Town in 1819 taking with him Africanus for whose capture the British government had offered a reward, but whose pardon was now secured.

Moffat was now appointed to take over a new station at Lattakoo, afterwards called Kurunan. About this time, Mary Smith's parents consented to let her join Moffat in the missionary work. She sailed, meeting Moffat in Cape Town, and they were married, Dec. 27, 1819. They finally arrived at Lattakoo in May 1821, where lived the tribe of Bechwanas, people of no character, always stealing and threatening the missionaries with violence. Inside of two years little change could be noticed, but their hostile spirit had passed away. Moffat was de-

voting all his spare energy to the mastery of their language.

He convinced them of his interest in their welfare by using his influence in securing help from a neighboring tribe when the powerful Mantatee tribe appeared. By endeavoring to make a truce with the invaders, he endangered his life when he could have been safe at home and, finally, through his foresight and wisdom, he saved them from harm. By this time he was making nice progress toward establishing a literature for the tribe, having acquired a better knowledge of the language by taking trips among the people. All the while their minds were becoming more settled.

For ten years the missionaries labored and prayed faithfully without seeing any vivid results, but then—the awakening. The first converts, six in number, were baptized and taken into the church. A period of new interest dawned. A sewing school was started, natives traded ornaments for what cloth could be secured, fields were being cultivated, a new and substantial stone church was built, and spiritual improvements abounded.

Two envoys from Moselekatse, king of the Matapele tribe, were sent to learn the manners at Kuruman. After their visit Moffat returned with them to their king, who recognized the love and hospitality he had shown to the envoys as having been done to the king himself.

By 1838, the whole New Testament had been translated into the Sechwana language, so Mr. and Mrs. Moffat took the opportunity to go to England in order to have it printed. During their visit Moffat was hurried from town to town giving interesting lectures. They left in 1843 for Africa. Now Moffat put himself untiringly to the task of translating the Old Testament, but there were many things to divert his attention. His health began to fail him, so he took a trip, in 1854, to visit his old native friend, Moselekatse, and soon regained health. He became so concentrated that the importance of finishing his work of translation became more and more apparent, till every minute spent in anything but purely missionary work, or his translation duties, seemed wasted time. Finally the work of thirty years was finished: the complete translation of the Bible to the Sechwana language. He had also translated "Pilgrim's Progress" and

(Continued on page 32)

STEWARDSHIP AND POSSESSIONS

By Ernest J. Bohn

In the past three issues of the "Messenger," Rev. H. E. Nunemaker discussed three different phases of stewardship: "God and Stewardship," "Jesus and Stewardship," and "Stewardship of Life." These are only a few of the many phases of stewardship that may be discussed, but they are enough to teach that the principle of stewardship is one of such importance, that we who claim the name Christian, dare not neglect it. In this issue we want to deal with a phase of stewardship which in the past has been avoided by our ministers, not because it was unimportant, but perhaps we were afraid that it may arouse a suspicion in the minds of some people that we were only after the money. Or it may have been that we ourselves were not fully aware of the importance of this phase of stewardship that we needed fearlessly to teach and preach. For if a minister is to declare the whole Gospel of Christ it is to be as freely talked about as any other phase of Christian living, or conduct, as purity, peace, honesty, unselfishness, etc. As a consequence a great many people of the Mennonite Church have not learned the importance of stewardship of possessions in Christian living, though many other fine things were stressed that have produced some very fine Christian characters. Yet this is one part of Christian teaching and living in which we have failed, and which has so much to do with the very heart of Christianity. For it is the way we use our possessions that tests our religion. It is the way we spend our money that indicates what we are. The Kentucky physician, who was not a Christian and a critic of the church, spoke words of truth and great significance, when he said, "You can tell the sincerity of a man's interest in anything by the way he puts his money into it." We may well apply this maxim to our religion.

May we then consider together the grounds for stewardship of our possessions. May we see what it may mean for us as Christian stewards.

In the first place we must realize the great importance of money. It is far more important than most of us think. In this modern day it means more than ever a medium of exchange. Because of this, it serves

as a register for our whole economic system. So much will depend upon it, as to stability of our economic structure. All the achievements of men are testimony to the importance of money. Without money Columbus would not have discovered America. Without money there would be no inventions. Money has also come to play a very important part in the characters of men for either good or evil. One man, who suddenly attains wealth, it lifts from a pinched poverty stricken existence to a life of greater service and freedom; another man it smothers and ruins in character.

In the next place, contrary to what many of us usually have believed, money is sacred. This we have been slow to see. We usually think of it more as a necessity, or a convenience to bring us the comforts of life. And not something that is good and sacred from God. The idea of money usually held is due largely to misinterpretations of certain passages of Scripture. As for instance when Jesus warns against the "perils of covetousness," and Paul's caution against the peril of "filthy lucre." This has given us a tendency to think of money as something defiling, and something that we must work for and with during the week, but banish from our thoughts on Sunday. But money only becomes filthy and secular in character when it is used for secular purposes, or when it is handled by filthy men for filthy purposes.

May we now further consider the source of wealth. Where does money come from? Where do we get it? If we are Christians, we believe in God as the owner and creator of all things. Hence it will not take very deep thinking to reveal to us that it could not be man alone who is the producer of wealth, but we at once see that it must be the product of a partnership. God has produced the raw material, men work it, and the result is wealth. God furnishes the sunshine and the rain, the fertility of the soil through the raw minerals which He has placed there during the ages of His creation. The farmer cultivates the soil and the result is wealth. God puts raw minerals into the earth like gold and silver, and many others. And then when the toil of the hands and brains of man are released upon it, the result is wealth. Lovejoy puts it this way: "Money is the Holy Amalgam of the gen-

(Continued on page 32)

THEN AND NOW IN THE CONGO

By Althea Brown Edmiston

(Continued from August)

Thirty-eight years ago this particular region in the heart of Africa was in total darkness. To-day there are five main stations manned by eighty-one foreign missionaries. The language has been reduced to writing, and the entire Bible, translated and printed, is now in the hands of the natives. There are hymnals, school books, Sunday-school lessons, and much other valuable literature in the native tongue. There are more than four hundred out-stations manned by native Christian workers. There are American doctors and nurses, also many natives trained in medical work. There are dispensaries and hospitals where from sixty to seventy thousand are being treated yearly for all manner of diseases, and where major and minor operations are performed. Only a few years back the cause and cure of African sleeping sickness was unknown; to-day thousands are being treated and cured in our hospitals of this most deadly disease.

Christian marriages are observed, and Christian homes established with the family altar. Child marriage has been dealt a heavy blow; witch doctors are losing their art and cunning, and superstition, fetishes and charms are fast disappearing. The lives of thousands of women have been transformed and raised to a higher plane of living. Education is taking the place of ignorance. In addition to our primary schools of more than sixteen thousand pupils, there are nearly eight hundred others, men and women, boys and girls, in our Middle, Normal, Training, Industrial, and Theological Schools, being trained for Christian leadership. Among these are more than one hundred and fifty young men preparing for the Gospel ministry.

Thirty-eight years ago there was not a man, woman or child in all that region that could utter a single syllable of intelligent prayer; to-day we have nine organized congregations with a Christian constituency of at least thirty thousand souls, among whom are seven hundred Christian workers, men and women, including ordained pastors, elders, and deacons. This Christian constituency does not include many like those who "received the seed by the wayside," nor those who are testifying for Christ in places un-

known to the Mission, neither does it include the tens of thousands whose lives have been touched, influenced, and made better by their contact with this Mission, nor does it include those who, having "washed their robes, and made them white in the blood of the Lamb," have passed on, triumphant in the faith, to be for ever with the Lord.

The native Christians, especially the leaders, are taking great interest in the spread of the Gospel. Their conferences, in which they come together for the study of God's Word, for making reports, and for the discussion of plans for pushing His work forward, are very inspiring. These Christian leaders are eager to shoulder the work as fast as the Mission deems wise to place it upon them. A recent step forward is a move towards self-supporting and self-governing churches. The time is also fast approaching when all the native work of our Congo Mission will be self-supporting. The native Christians give freely and willingly. They really love to give. In their annual budgets they nearly always go beyond the goal. For example, in one of the five sections of our Mission, the goal during the past fiscal year was 26,500 francs, but they gave 35,856 francs.

The equipment of our Mission, though not complete, is far superior to that of a few years ago. A large, new printing press has just been installed. Many of our stick and mud buildings have been replaced by permanent brick structures. Two beautiful brick churches have been completed and are worthy of the name church. The majority of the missionaries are now living in neat, brick residences with screened doors and windows.

There are other features that have far surpassed our fondest hopes. Instead of receiving mail every three and four months, we may now, thanks to the aeroplane, get letters from America every five and six weeks. Journeys of 150 miles that took six and eight days to make by hammock, may now be made in eight hours in the new Ford automobile. It is now possible, with the use of the "Icy-ball," to have hard butter, cold water, frozen dainties, and even ice cream occasionally. Just a few months ago the surprise of all surprises took place at Luebo, our oldest station: the missionaries enjoyed the great game between Notre Dame and the Army Football teams! On November 7th, at 2 A. M., they heard the returns of the

(Continued on page 32)

OUR BOYS AND GIRLS



Mrs. E. A. Sommers



Dear boys and girls:

I am fearing you will be disappointed this month. Some time ago I promised you a letter every month from some missionary on the field, or from one who has returned recently. The one whom I had asked to write for this month said it was impossible for her to do so at present, consequently there will be no missionary story. However, little friends, I will take this opportunity to have just a little heart to heart talk with you. Every time I write for this page, I have an imaginary picture of many boys and girls who will be reading it. I love children and would be delighted to meet every one of you. I have two little boys of my own, which perhaps helps me to understand all of your problems just a little better.

I think of most of you as living in Christian homes, having mothers and fathers who are striving to teach you the things which Jesus would have you know. No doubt many of you are Christians. I wonder how much it is costing you to live the Christian life.

I am thinking of a young lady who has a sad story to relate. She was brought up in a Jewish home. A happy experience came into her life when one day she heard a true Gospel message, was convicted of the sin in her own life and yielded herself to God. Her parents became very angry with her when she told them she had accepted Christ. They told her if she would not give up Christianity she must leave home. She very soon decided she could not forsake the new found peace and joy which had come into her life and told her parents she would rather leave home. The next morning she came down stairs, carrying a suitcase containing a few of her many valuable possessions. A very nice breakfast was before her on the table, but she was not allowed to eat another bite unless she would comply with her parents' wishes. She went to the piano and sang the beautiful hymn,

"Jesus I my cross have taken,
All to leave, and follow Thee;
Destitute, despised, forsaken,
Thou, from hence, my all shall be:

Perish every fond ambition,
All I've sought, and hoped, and known;
Yet how rich is my condition,
God and heaven are still my own."

Then without her parents bidding her farewell or giving her any money she went out into the cold world alone to earn her own living, yet not alone for Jesus was a very near and dear companion.

Not long ago I heard a Mohammedan lecturer who had become a Christian. When his parents learned about it they did nothing less than hate him, told him he had disgraced their family, must leave home, never to return. The next day they purchased a coffin, invited all their friends and relatives and observed a funeral ceremony. They buried the empty coffin and so far as they are concerned he is really dead. They will not even mention his name or speak of him in any way.

There are many people in the world whose Christianity means just that much for them. To be a Christian means that they must give up home, friends and everything which they have, but when they once have experienced the sweet joy of a Christian, they are willing to pay any price to retain it.

Now I wonder whether any of you friends are called upon to pay really a great price to be a Christian. Yet there is a certain amount of self denial for all of us if we are truly Christians. Perhaps you have friends whom you have learned to love, but their conversation is rude and vulgar and you are not able to think pure thoughts when in their presence. It means that you must sever companionship with them. Might it be possible that some of you are allowing your eyes to gaze upon pictures which are poisoning your minds, or reading books which you know are not helping you in your Christian life?

Will we not be willing to pay the little price in comparison to the people whom I've mentioned who have given up so much to live the life which will meet with God's approval? Jesus expects every boy and girl to feed their minds only with those things

which are wholesome and pure so that when you grow up to be men and women, He will be able to use you in a way which will please Him.

There are many Mohammedan people living in India, Africa and other foreign countries who must suffer great persecution when they become Christians. Will not every boy and girl add those people to their prayer lists?

My dear Mrs. Sommer,

I am glad to tell you what method we have been using to secure money for missionary purposes. Last year we sold napkins and sponges. This year we again sold sponges and one of the members of the Mennonite church gave us a quarter. Then we were to raise chickens, calves, potatoes, etc., and then we are to return the quarter to him and give the rest to the missionary fund.

Yours truly,
Roberta Hayslip.

(Roberta attends the Sunday School in Carlock. Thank you for your letter and valuable suggestions. May God add His blessings to all you undertake for Him).

MISSIONARY PROGRAM FOR JUNIORS

Song.

Scripture reading.

(Select a chapter which tells about Jesus healing some afflicted person).

Prayer, remembering especially the sick people of Africa.

Duet by Juniors.

Preceding the story, recall the diseases which are most prevalent in Africa.

Tell the story of Chapter three in your own words.

(After the story emphasize the great work doctors are able to do in a heathen country. Might it be possible for every leader to make some indelible impression on the minds of the children along this line)?

Song. I'll Go Where You Want Me To Go
Dear Lord.

Closing prayer by leader.

THE LIVING GOD IS IN THE CONGO

No one is better prepared to acknowledge the delivering hand of God in physical healing than one of our doctors who faces a case requiring something more than human skill. Writing in the African Division paper, Dr. J. H. Sturges, our medical missionary in the Congo, tells of one experience:

"I must tell you of one native girl about

sixteen years of age who came with her husband to be treated for what I found by exploratory operation to be sarcoma (cancer) involving two ribs. I took them privately, with our dispensary assistant, into an inner room of the hospital, had a good Bible study with them, told them about God and His Son Jesus, the Great Physician. After the study I inquired as to her faith in Jesus and her willingness to abide by the will of God. She said she believed in Jesus, and if Jesus didn't see fit to heal her, she would be willing to submit to His will. Then we had an earnest season of prayer for healing. Jesus saw fit to heal her, and day by day the growth disappeared until finally it was entirely gone and she was healed. She left with her faith strong in Jesus and her heart full of gratitude for the blessings received."

He adds the usual appeal that comes from every side,—the call for more means and more workers. "While the fields are ripe," he says, "and ready for harvest, the laborers are few and the funds are meager." But these experiences greatly strengthen the faith not only of the local believers, but of the workers who find themselves overwhelmed by the greatness of the task.—Advent Review and Herald.

FATHER'S VOICE

Years an' years ago, when I
Was jest a little lad,
An' after school hours used to work
Around the farm with dad,
When eventide was come,
Then I got kinder anxious-like
About the journey home;
But dad, he used to lead the way,
An' once in a while turn 'round an' say,
So cheerin' like, so tender, "Come—
Come on, my son, you're nearly home!"
That allers used to help me some,
An' so I followed father home.

I'm old an' gray an' feeble now,
And tremble at the knee,
But life seems jest the same today
As then it seemed to me.
For I am still so wearied out,
When eventide is come,
An' still get kinder anxious-like
About the journey home;
But still my Father leads the way,
An' once in a while I hear Him say,
So cheerin' like, so tender, "Come—
Come on, My son, you're nearly home!"
An' same as then, that helps me some;
And so I'm followin' Father home.

—Christian Work.

GERMAN SECTION

Rev. G. P. Schultz

Zur Beachtung

Wir stehen an einer Frage, nämlich ob wir wollen die deutsche Abteilung weiter fortsetzen oder nicht. Um das Richtige zu treffen möchten wir alle deutschen Leser ersuchen, uns in den nächsten zehn Tagen zu berichten mit ja oder nein ob sie wünschen, die deutsche Abteilung fortzusetzen. Wenn wir genügend Namen von Lesern bekommen die es wünschen, wird diese Abteilung fortgesetzt werden.

G. P. Schultz.

Bericht aus Afrika.

Zuman, Kansas, Aug. 11. 1930.

Lieber Bruder Schulz,

Folgend ist ein Auszug aus einem Brief den Schwester Irma Birky am 20ten März für den „Christian Evangel“ schreibt. Der Brief erschien in der Juni Nummer in englisch. Er wird vielleicht manchen der Leser des Congo Missionary Messenger interessieren. Schwester Birky ist schon den zweiten Termin in unserer Mission auf Mukedi Station. Weil aber Schwester Unrau und wir daheim sind auf Urlaub ist sie jetzt bei Nyanga Station. Geschwister Amies zu helfen. Grüßend. F. J. Enns.

„Vielleicht habt ihr schon gehört daß ich nicht bei Mukedi bin dieses Jahr. Ich kam nach Nyanga den 10ten Januar und werde bleiben bis etliche der Missionare von hier, die auf Urlaub sind zurück kehren. Es geht mir in der Arbeit hier sehr gut; es sind hier Vorzüge die wir nicht bei Mukedi haben, einer ist starke eingeborene Leiter. Die Arbeit hier ist zwei Jahre älter als die bei Mukedi. Als die Arbeit hier angefangen wurde waren schon drei junge Männer aus diesem Distrikt in der Bibel Schule bei Djoko Bunda, und diese sind die Männer die wir jetzt unentbehrlich finden als Leiter in der Arbeit bei Nyanga.

„Die römisch-katholische Opposition die wir bei Mukedi haben, kennen sie hier nicht. Wir haben eine katholische Missions Station nur drei Stunden von Mukedi, weil von hier die nächste Station der Katholiken, die da arbeitet, drei Tage reisen weg ist. Die Jesuiten arbeiten in Mukedi Distrikt, während Franciscaner in diesem

Distrikt arbeiten. Die letzteren sind etwas ehrlicher als die andern. Da sind nur ein oder zwei katholische Lehrer in diesem Distrikt während wir sie bei Mukedi in jedem Dorf finden. Wenige dieser Lehrer im Mukedi Distrikt können lesen, alle sind vollständige Heiden, aber dennoch gute Katholiken.

„Die Leute in diesem Distrikt behaupten daß sie schon längst mit dem Cannibalismus aufgehört haben, während die Mukedi Leute es noch praktizieren, wenn die Staatsofficiere es auch streng verbieten. Vielweiberei ist Gebrauch in beiden Gegenden. Die Leute in diesem District scheinen mehr empfänglich zu sein für das Evangelium; sie kommen in großen Scharen zu den Andachten am Sonntag und scheinen die Lehrer und Evangelisten von der Mission gerne zu haben. Ich denke dieses ist teilweise der Fall weil hier keine Katholischen sind, die die Leute einschüchtern gegen das Wort Gottes. Auch sind hier keine Zerstreuungen wie bei Mukedi indem dort die katholischen Händler und die Staatsbeamten nahe Nachbarn sind.

„Es sind an achtzehn tausend Leute in dieser Gegend, weil im Mukedi Distrikt an-hundred tausend Leute sind. Dieser Distrikt ist verhältnismäßig gut bestellt mit Lehrern, das heißt, Lehrer sind auf den wichtigen Hauptstellen, und haben aner-kennungswerte Schulen, und etliche ihrer Schüler haben Jesus angenommen. Mukedi Distrikt ist viel größer, und wir haben noch nicht mal können alle Dörfer besuchen, viel weniger allerwärts vom Evangelium zeugen. Wir haben da nur sechs Lehrer draußen, und die sind nur die letzten paar Wochen angestellt. Wir sind auf und ab gegangen in dem Distrikt das Evangelium zu predigen, und der Herr hat sich bekannt zu seinem Wort. Wir beten um eine Er-weckung.“

Das Christentum eine tätige Gotteskraft.

Die Sonne ist nicht für sich selber da, um im Himmelsraum vor den Sternen nur mit ihrem Licht zu glänzen. Nein, mit

ihrem Licht und mit ihrer Wärme dient sie Milliarden von Kreaturen und Wesen. Ihre Kraft setzt sich nach des Welt schöpfer's Ordnung und Gesetz in Arbeit, in Leben um. So soll es auch mit uns Menschen sein. Wir sind nicht für uns selber da, zu genießen, unseren Leib zu füttern und zu schmücken und unsere Sinne zu ergözen. Jeder Mensch ist ein Kraftzentrum und hat nach Gottes Ordnung seine körperliche und geistige Kraft und Tüchtigkeit in Arbeit, in Leben umzusetzen für seine Mitmenschen. Nur der Arbeitsame ist ein Vollmensch; der Träge wird als minderwertiges, nutzloses Geschöpf verachtet.

Auch das Christentum ist nicht etwa nur eine Lehre, ein Prahlen der Lippen, sondern eine tätige Gotteskraft. Jeder wirkliche Christ ist und soll ein göttliches Kraftzentrum sein, das nach Gottes und Jesu Willen und Gebot ein christliches Leben und Schaffen für die Mitbrüder und zu Christi und Gottes Ehre einsetzt. So wird das Christentum, was es sein soll, so wächst jeder Christ als ein Segensbaum in die Welt und als Gotteskind in den Himmel hinein.

Zanket nicht auf dem Wege.

Wer hat von allem Zanken, das leider auch unter Kindern Gottes noch zu häufig vorkommt, den größten Profit? Niemand sonst als der Teufel, der es darauf abgesehen hat, Haß, Neid und Streit zu stiften. Wo die Liebe Christi regiert, wo einer um der Liebe willen des anderen Diener ist, wo der Geist der Veröhnung und Vergebung in den Herzen wohnt, da hat der Teufel sein Spiel verloren. „Zanket nicht auf dem Wege!“ Siehst du nicht, wie es der Teufel ist, der dich zum Zank anleitet, wie er es ist, der dich aufhebt und verbittert? Nein, nicht zanken sollen wir, sondern dem Frieden nachjagen gegen jedermann. Friedensfinder sollen wir sein.

Treu im Kleinen.

Ein junges Mädchen meldete einstmal's seinem Prediger eine kranke Frau, die von Gottes Wort nichts wissen wolle. Sie könne die Frau nicht sterben sehen und bitte den Prediger, einmal zu kommen; aber vom jüngsten Gericht dürfe er nicht spre-

chen. Der Prediger ging hin und fand eine schwindsüchtige Frau, die ihn mit Freuden aufnahm und beim Abschied ihn wiederzukommen bat. Das nächste Mal fand er sie ebenso, und nun löste sich auch das Rätsel. Auf die Frage: „Haben Sie niemand, der Ihnen hilft? Ist im ganzen Hause kein junges Mädchen, das helfen könnte?“ brach heftig die Antwort los: „Ein junges Mädchen wohnt freilich hier; zum Sprechen und Bibellezen hat sie Zeit genug, aber den Ofen hat sie mir noch nicht einmal angezündet.“ Das hatte der Prediger schon erwartet; er hatte das Mädchen selbst auf solche Dienstleistungen als beste Türhüterin für den Heiland hingewiesen, aber zum Nehren und Einheizen hatte die „christliche Liebe“ nicht gereicht. Unser Heiland mahnt: „Wer im Geringsten treu ist, der ist auch im Großen treu.“ Hat Er etwa nur geredet? Nein, Er hat auch treu geholfen. Wer darum Glauben hat, der wird ihn auch in der Liebe betätigen.

Gnadensätze.

Jedes Kind Gottes sollte diesen Vers beherzigen: „Halte, was du hast, daß niemand deine Krone nehme!“ (Offb. 3, 11). Der Bischof und die Gemeinde zu Philadelphia hatten etwas. Sie hatten nicht wie die Christen zu Sardes nur den Namen daß sie lebten, sondern das Evangelium war unter ihnen lebendig und fruchtbar. Sie werden ermahnt, das was sie haben, festzuhalten, bis der Herr kommt und ihre Treue krönt. Auch wir evangelische Christen haben etwas. Wir haben das teure Erbe der Reformation, das Evangelium von der Gnade Gottes und der Freiheit eines Christenmenschen. Laßt es uns festhalten! Von links und rechts ist heute der Feind mit groß' Macht und viel List am Werk, um das Kleinod unseres Glaubens zu nehmen. Aber seine Bemühungen sind umsonst, wenn das Evangelium für uns nicht nur ein äußerer Besitz oder ein bloßes Wissen ist, sondern wenn wir die Gnadensätze des Evangeliums uns persönlich angeeignet haben und in Buße und Glauben Kinder des Lebendigen Gottes geworden sind. So haben wir etwas, wir haben einen Reichtum, den die ganze Welt nicht

(Fortsetzung Ende der nächsten Seite)

ROBERT MOFFAT

(Continued from page 25)

many hymns.

After this very active life as a missionary with "labor for back, for hands, and for head," he returned to England at the age of seventy-five. The remaining twelve years of his life he spent in delivering interesting lectures. He went to his reward, Aug. 10, 1883, highly esteemed by all who had been in the range of his voice.

"This is the way, walk ye in it." Isa. 30:21.

STEWARDSHIP

(Continued from page 26)

erosity of God and the toil of man. Not a particle of property originates elsewhere." Logically the source of wealth can mean only the working of God and man together. The finer and better this cooperation the better will be the results. Then indeed money is a holy and sacred thing. It has been made by the expenditure of the most sacred thing that God has made—life, personality created in His own image. Money is to be respected and reverently handled. For to men who really have the Kingdom of God in their hearts, the world and all it contains is to them sacramental.

Since money then, is so important and has a preciousness that amounts to sacredness there will be some real perils in handling it. For the greater and more valuable a thing is, the greater the loss when it is misused. The more costly the mechanism the greater the loss if it is abused. It is also the most natural thing then as we think of our relationship to God as the owner of all, that we are His stewards. And it logically follows that we are stewards of our possessions, for we do not own, we only possess. Just as we are stewards of our bodies, our minds, our personalities, and our influence, we cannot escape the great responsibility of being stewards of such an important and valuable thing as money. We cannot get away from that, whatever stewardship means, it means that we are stewards of our money. If now, I am aware of all this—the value and sacredness of money, and my responsibility to it—I will consider it my duty to see that it is rightly used. If I once realize that, it will have a great influence upon me when I am spending money. I will then carefully consider for what I spend it. Unless I am willing to carefully and seriously consider all

expenditures I make, stewardship will not mean much. I will always bear first in mind the service of the Master. This of course will mean sacrifice. But it also means, that we are in a practical way, beginning to live the religion of Jesus.

It is here now in the practical phase of this subject where the test of stewardship is going to be manifested. For if I claim the name Christian and all that it implies, I must also now believe in Christian stewardship, and to be honest with God and myself, I dare not neglect this phase of it—stewardship of my possessions. This will then mean the offering of substantial material gifts. Whether I am willing to do this, will be the test of my sincerity in my religion—the religion of Jesus Christ. As a Christian steward, I will systematically and proportionate to my income give of my material income, which will in some measure demand self denial and sacrifice.

But who is going to determine the proportion of my income which I am going to offer? Is that to be left up to the way I happen to feel about it—give much if I am in the right mood, or give little or nothing if I feel indisposed? As a faithful steward I want to be fair and systematic in my offering. What shall that fair proportion be? We shall try to answer these questions in the next issue of the "Messenger."

THEN AND NOW IN THE CONGO

(Continued from page 27)

Presidential elections; all due to the perfect working of the radio at Luebo, in the heart of Africa. They are now able to tune in on New York, London, Holland, and other places, every day with ease!—In the Presbyterian Survey.

(To be concluded)

Gnadenstücke

(Fortsetzung von Seite 31)

aufwiegt. Wir haben Frieden mit Gott, wir haben einen offenen Zugang zu der Gnade Gottes, wir rühmen uns auch der Trübsale, und die Liebe Gottes ist ausgegossen in unser Herz. Wer diesen Schatz hat, der halte ihn fest auch in Versuchungen und Leiden! Die Gefahr, ihn zu verlieren ist groß und bleibt immer. Aber die Treue erlangt den Siegeskranz des ewigen Lebens. „Reicher kann ich nirgendwo werden, als ich schon in Jesu bin.“

FINANCIAL STATEMENTS

I. THE CONGO INLAND MISSION TREASURER

FOR MONTH OF JULY, 1930

Balance in account July 1, 1930	\$ 107.56	Sundry		
		C. G. T.	50.00	
		M. C. A.	25.00	75.00 1,992.95
RECEIPTS		Total to be accounted for July 31		
D. M. C.	\$1,500.00			\$ 795.86
C. M. C.	1,075.00			
C. G. T.	50.00			
M. C. A.	56.25			
		Bank Reconciliation:		
	\$2,681.25	In bank July 31		\$ 795.86
	\$2,788.81	Represented by the following funds:	Dr.	Cr.
DISBURSEMENTS				
D. M. C.		D. M. C.	\$ 252.47	
Allowances	\$500.50	C. M. C.		728.69
Office	37.90	M. C. A.	54.50	
Field	273.13	D. M. B.	115.80	
General	62.06	C. G. T.	15.00	
	\$ 873.59			
C. M. C.			185.30	981.16
Allowances	536.25			185.30
Office	37.90			
Field	273.12	Total as above		\$ 795.86
General	197.09			
	1,044.36			

I. R. DETWEILER, Treas.

II. CENTRAL MENNONITE BOARD OF HOME AND FOREIGN MISSIONS (FOREIGN MISSION FUND)

FOR MONTH OF JULY, 1930

RECEIPTS		DISBURSEMENTS	
Normal Church	\$ 100.00	To Rev. I. R. Detweiler, Treas.,	
Tiskilwa Church	17.40	July Allowances	1,050.00
Meadows Church	66.30	Balance deficit July 1, 1930	2,237.08
Flanagan Church	25.00	Balance deficit August 1, 1930	2,996.46
Flanagan Sunday School	40.00		
Bethel Sunday School	13.92		\$3,287.08 3,287.08
South Washington Church	28.00		
		Respectfully submitted,	
Total Receipts	290.62	S. E. MAURER, Treas.	

CENTRAL CONFERENCE LADIES' AID SOCIETIES

Report of Sewing for Africa

Anchor	\$ 24.25	North Danvers	115.93
Bethel, Pekin	20.80	Pleasant View, Aurora	31.23
Boyton, Hopedale	27.68	Silver Street, Goshen	28.25
Carlock	38.50	Topeka	28.25
Congerville	27.00	Maple Grove, Topeka	27.10
Calvary and South Washington	25.90	Tiskilwa, Illinois	7.88
Danvers	22.70	Warren St., Middlebury	25.96
East White Oak	25.73	Zion, Goodland, Indiana	4.98
East White Oak Y. W. M. S.	21.30	Comins, Mich.	9.17
8th St., Goshen (M. S.)	13.80	Mountain Lake, Minnesota	22.90
8th St., Goshen (L. A.)	13.60		
Flanagan	30.05	Total	\$ 645.26
Meadows	27.10		
Normal	25.20		

MRS. S. E. MAURER, ec.-Treas.

NOAH OYER
1454 S 8TH ST
GOSHEN
IND

MISSIONARY BOOKS WORTH READING

The New Africa

By Donald Fraser (fine for Mission Study).
Cloth \$1.00
Paper 60

Friends of Africa

By Jean Jenyon Mackenzie (Mission Study).
Cloth \$.75
Paper 50

Africa and Her Peoples

By F. Deville Walker. An English book planned especially to furnish background material on Africa. Valuable for use in connection with mission study. Paper \$.80

Sons of Africa

By Miss G. A. Gollock. An unusual book consisting entirely of biographical sketches of native Africans. It is well written and attractively bound in cloth. \$1.50

Thinking With Africa

Edited by Milton Stauffer. A splendid presentation of the thought of the African in connection with Christian missions. Cloth \$1.25
Paper 75

In the African Bush

By Jewel Huelster Schwab. FOR JUNIORS. This is the text book being used by Mrs. E. A. Sommer in the Mission Study groups for Juniors. It is a splendid course of study pre-

pared by a missionary of 21 years experience in the large Presbyterian mission in Cameroun. Cloth \$.75

A Congo Chattel

By Henry D. Campbell. This is the life story of an African slave written out of a long missionary experience. Cloth \$1.25

Deeds Done For Christ

By Sir James Marchant. A splendid collection of concise missionary biographies from many lands. Fine for general reading. Cloth \$2.50

Africa Today

By Mary Jefferys. Suggestions for a series of mission studies and service activities by young people with references to other books for source material. Paper \$.40

Campfires In The Congo

By Mrs. John M. Springer. A fascinating account of the experiences of a boy as he passes through the various stages of experience in a Protestant mission. Fine for mission study. Cloth \$.75
Paper 50

The Desire of All Nations

By Egbert W. Smith. A book that every minister and leader in Christian work should read. Cloth \$1.50

MISSIONARY MAPS

For Home, Church and Sunday School

Missionary Map of the World

(103 by 42 inches). A splendid addition to any Sunday school equipment. Cloth \$3.75
Paper 2.00

Missionary Wall Map of Africa

Prepared especially for use in mission study classes. Shows the location of most of the

mission stations in Africa with a list of the more than 175 Mission Boards working in that land. In 2 colors on good paper. \$.60

Picture Map of Africa

(30 by 50 inches). Shows the country with a number of sketches and decorations. Fine for use in a study group of young people. Paper \$.50

MISSIONARY PLAYS

Kanjundu, or From Fear of The Enemy

By Helen L. Willcox. Shows the waning of the witch-doctor's power in Africa when challenged by Christianity. Fifteen characters (six children). About one hour. \$.25

Ordered South

By W. J. Noble. Shows why a young man decides to go to Africa instead of entering his father's profession, and the effect on his fa-

ther and fiancée. Four men and two women. About 30 minutes. \$.15

Robert and Mary

By Anita B. Ferris. A missionary romance adapted from the true story, "The Moffats." Thirteen characters. About 1 hour.... \$.25

Through The Dark

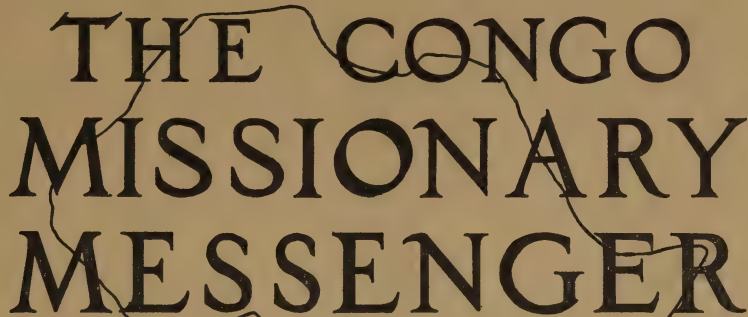
By Anna Charlotte Darlington. A short one-act play of Africa showing the power of Christianity to banish superstition. About 15 minutes. Three speaking parts.... \$.15

These books can be purchased through your regular publishing house. If so desired, The Congo Missionary Messenger will be glad to receive your order and will see that it is properly filled.

Address

THE CONGO MISSIONARY MESSENGER
720 West 26th Street, Chicago, Illinois

THE CONGO MISSIONARY MESSENGER



*AMENNONITE
MISSIONARY
MAGAZINE*

BELGIAN
CONGO

Vol. II

OCTOBER

No. 3

"The history of tithing makes it clear that tithe paying degenerates when it is forgotten that the purpose is not so much to get the tithe as the tither. . . . Accordingly the worshiper would come before the priest, and presenting his tithes and offerings, would say, 'I profess this day unto Jehovah my God, that I am come unto the land which Jehovah sware unto our fathers to give us' (Deut. 26:3). . . . God's primary concern was that his children should remember and acknowledge their dependence upon the Lord, the Giver."—From *The Message of Stewardship*.

THE CONGO INLAND MISSION

A COOPERATIVE MISSION IN THE BELGIAN CONGO

OFFICERS OF THE BOARD

President—Rev. E. M. Slagle, Archbold, Ohio.
 Vice President—Rev. Amos Oyer, 7017 S. Ada St., Chicago, Illinois.
 Recording Secretary—Rev. E. Troyer, 507 N. School St., Normal, Illinois.
 Corresponding Secretary—Rev. A. M. Eash, 720 W. 26th St., Chicago, Illinois.
 Treasurer—Rev. I. R. Detweiler, 1223 S. 8th St., Goshen, Indiana.
 Field Secretary—Rev. A. M. Eash, 720 W. 26th St., Chicago, Illinois.

BOARD MEMBERS	CONFERENCE AFFILIATION	TERM EXPIRATION
Rev. E. M. Slagle	Defenceless Mennonite Conference	1931
Mr. Noah Schmucker	Defenceless Mennonite Conference	1931
Rev. Eli J. Oyer	Defenceless Mennonite Conference	1931
Rev. Amos Oyer	Defenceless Mennonite Conference	1931
Rev. H. E. Bertsche	Defenceless Mennonite Conference	1931
Rev. C. E. Rediger	Defenceless Mennonite Conference	1931
Rev. G. P. Schultz	Defenceless Mennonite Brethren of N. A.	1931
S. E. Maurer	Central Conference of Mennonites	1931
Rev. Allen Yoder	Central Conference of Mennonites	1931
Rev. E. Troyer	Central Conference of Mennonites	1932
Rev. A. M. Eash	Central Conference of Mennonites	1932
Rev. W. B. Weaver	Central Conference of Mennonites	1933
Rev. I. R. Detweiler	Central Conference of Mennonites	1933
Rev. P. L. Eicher	Missionary Church Association	1931
Mr. H. H. D. Langereis		1931
Honorary Members		
Rev. A. Augspurger	Central Conference of Mennonites	
Rev. Jacob Schmucker	Defenceless Mennonite Conference	

STATIONS AND MISSIONARIES

Charlesville

Rev. and Mrs. Lester Bixel*
 Miss Helen Stoesz*
 Miss Theresa Gustafson
 Rev. E. A. Sommer
 Rev. and Mrs. A. D. Graber

Kalamba Mukenge

Rev. and Mrs. J. P. Barkman
 Rev. and Mrs. A. G. Becker

Nyanga

Rev. and Mrs. Frank Enns*
 Mr. and Mrs. Milton Amie
 Miss Kornelia Unrau*
 Miss Erma Birky

New Batshoke Work

Rev. and Mrs. Omar Sutton

* On furlough.

Mukedi

Rev. and Mrs. H. H. Moser
 Miss Agnes Sprunger
 Miss Amelia Bertsche

Address of mission and all missionaries:
Charlesville, Kassai District, Congo Belge, Africa
 Cable address **Conim, Charlesville, Congo Belge**

The above missionaries represent the following religious bodies:

Mennonite General Conference (1)
 Central Conference of Mennonites (5)
 Defenceless Mennonite Conference (10)
 Defenceless Mennonite Brethren of North America (1)
 Mennonite Brethren (2)
 Missionary Church Association (1)
 Baptist Church of Flint, Michigan (2)
 Bethel Church of Inman, Kansas (2)

CONTENTS OF THIS ISSUE

Editorials:

The Congo Inland Mission Board in Session
 The Latest Information From the Field
 Missionary Sunday
 Passport Fees Cut
 Missionary Biographies
 Have You Renewed Your Subscription?
 Full Time Secretary of the Conseil Protestant du Congo

News From Congoland:

At Djoko Punda Long Ago
 On Board S. S. Pennland
 Report of Our Trip in the Batshoke Tribe
 Then and Now in the Congo

Contributed Articles:

The Future of Mennonite Missions
 The Defenceless Mennonite Conference of N. A.—1930 Session

The Central Conference and Missions—1929-1930

Joseph Clark

A Tribute to Rev. Joseph Clark

How May We Show the Missionary Spirit in Our Community?

Open Doors

Do You Know?

At the Crossroads (Poem)

Our Boys and Girls:

A Story

Suggestive Program for Junior Missionary Meetings

Letters

The Voice of Africa (Poem)

I Was Just Wondering

Financial Section:

The Congo Inland Mission Report
 Central Mennonite Board
 Defenceless Mennonite Conference

THE CONGO MISSIONARY MESSENGER

Vol. II

OCTOBER, 1930

No. 3

THE CONGO MISSIONARY MESSENGER

Published monthly by the Publishing Committee of the Congo Inland Mission Board, 610-614 Walnut Avenue, Scottdale, Pa., and 720 West 26th Street, Chicago, Ill.

Literature and Tract Committee: Chairman—Rev. A. M. Eash, Rev. Amos Oyer, Rev. G. P. Schultz, Rev. W. B. Weaver.

Editor: Rev. A. M. Eash.

Contributing Editors: Rev. E. A. Sommer, Rev. Geo. P. Schultz, Rev. C. E. Rediger, Rev. Lester Bixel, Mrs. E. A. Sommer, Rev. Ernest Bohn.

SUBSCRIPTION RATES

The subscription price is Fifty Cents a year in advance.

Club rates are offered as follows:

Six yearly subscriptions to a single address or separate addresses, \$2.50.

Ten yearly subscriptions to a single address or separate addresses, \$4.00.

Prompt notice should be given of change of address, always giving both old and new addresses.

All material for publication should be addressed to **The Congo Missionary Messenger, 720 West 26th Street, Chicago, Ill.**

Subscriptions, renewals, requests for sample copies or changes of address, should be addressed to **The Congo Missionary Messenger, 610-614 Walnut Avenue, Scottdale, Pa., or 720 West 26th Street, Chicago, Ill.**

Entered as second-class matter at the Post Office at Scottdale, Pa., under the Act of March 3, 1879.

EDITORIALS AND COMMENTS

THE CONGO INLAND MISSION BOARD IN SESSION

The Congo Inland Mission Board met in session in Chicago on Tuesday, September 9th, with twelve of the fifteen members present. The reports of Officers and Committees showed a commendable amount of work done both in arousing interest, developing the home constituency and in work in the field.

Some disappointment was experienced at the failure to have word from the field of the arrival of the new missionaries and the Field Committee meeting held soon after their arrival. (This word was received on the 12th and will be commented on briefly in the close of this report.)

The Candidate Examining Committee reported having considered the applications of three candidates, one of whom was interviewed personally. Miss Helen H. Tieszen of Marion, S. Dakota, was accepted and appointed for service as soon as she is ready to go to the field. Since the Board Meeting arrangements have been made for her to sail for Antwerp on the S. S. "Westernland" of the Red Star Line, on November 7th. She will spend some time studying French in Belgium—at least until ar-

rangements can be made for her to sail to Africa in company with other missionaries going into the vicinity of the C. I. M. Mission. The written applications of the other two candidates were studied and the appointment of the applicants recommended, subject to the report of the examining physician and personal interviews with the candidates.

Arrangements are being made for the furlough of Miss Amelia Bertsche on December of this year, Rev. and Mrs. J. P. Barkman in the spring of 1931, Rev. and Mrs. H. H. Moser and Miss Theresa Gustafson in the summer of 1931. At least five of the missionaries at present on furlough expect to return to the field in the summer of 1931 and they will possibly be accompanied by four new recruits.

The need of developing a larger supporting constituency—both "larger" in numbers and "larger" in the extent of the support—was emphasized in several of the reports and several plans were launched having this need in mind.

Sunday, November 30th was designated as MISSIONARY DAY. The Congo Mis-

sionary Messenger will supply material for use in special programs to be given in the Sunday schools by the children.

A splendid spirit of unity and coöperation prevailed in this September meeting of the Board. On account of ill health, Rev. J. K. Gerig had been replaced by Mr. Jacob Schmucker of Sterling, Kansas, as a member of the Board and by Rev. Amos Oyer as Vice President and member of the Literature and Tract Committee.

THE LATEST INFORMATION FROM THE FIELD

The party of three missionaries arrived at Charlesville station on June 24th, after a pleasant journey of about six weeks. They were heartily welcomed by the Charlesville missionaries and later by most of the missionaries on the field on the occasion of a Field Committee Meeting. Rev. Sutton was at once introduced to the "mysteries" of the treasurer's work while Rev. and Mrs. Graber continued the study of Tshiluba which they had begun on the trip under the leadership of Rev. Sommer.

Before the end of August Rev. and Mrs. Omar Sutton were expected to start the Batshoke work. No details of the plans for this opening have come to the Board. An accompanying article gives a condensed report of the findings of the original survey of this Tribe made by Rev. Sutton and Rev. F. Enns in the spring of 1929. The readers will also be interested in the photograph of Mundeka who, with his wife, will be a foreign missionary from the Baluba Tribe to the Batshoke Tribe, accompanying Rev. and Mrs. Sutton.

MISSIONARY SUNDAY

The Congo Inland Mission Board is requesting all the churches to set apart Sunday, November 30th, as MISSIONARY SUNDAY. During the past summer over four hundred of our boys and girls have been making investments and gathering money for missions. They have been engaged in a great work. The returns of their investments—at least a goodly portion of the results—will be brought to the churches as an offering for missionary purposes. The Board suggests that you make it a day of special missionary services, giving full recognition to the children for the

splendid work to which they have devoted themselves. In the churches where this work was not promoted this year, it will be well to have the missionary program and give enthusiasm to the children for this work for another year.

The offerings brought in by the children will be used for the support of the children of missionaries—of whom there are now eight and for the support of which \$800.00 will be needed during 1931.

The day set apart is November 30th. Should another date near that time be more satisfactory it will be quite acceptable. In the issue of the **Congo Missionary Messenger** appearing on November 1st, there will appear several pages of special material for use on these children's programs.

PASSPORT FEES CUT FROM \$10 TO \$6 BY NEW FEDERAL LAW

Washington, D. C., July 1.—(Special).—Passport fees for Americans going abroad will be \$6 in the future, instead of the regular \$10 fee that has been charged by the state department in the past. President Hoover to-day signed the O'Connell bill reducing the passport fee and extending the validity of passports from two to six years. Under this law passports must be renewed every two years during their six year life. No additional charge is made for renewals.

MISSIONARY BIOGRAPHIES

Some of the finest Christian characters in the history of the church are associated with missions in Africa. This has been true of the missionaries from America and Europe and, as well of African Christians. During this year about one page of each issue will be devoted to biographical sketches of some of the most outstanding among these. Very largely these will be written by some of our own young folks. They will be published in the order received rather than in the order of their service. In the September issue an interesting sketch of Robert Moffatt, the father-in-law of David Livingstone, was published. This month we give a brief estimate of Dr. Joseph Clark of the American Baptist Mission. This was supplied by the American Baptist Foreign Missionary Society. Dr. Clark is one of the pioneer Congo missionaries. The Editor considers himself for-

tunate in having had the privilege of fellowshiping with prince of Congo missionaries during the Leopoldville Conference in 1928.

HAVE YOU RENEWED YOUR SUBSCRIPTION?

The date appearing with your address on this issue tells the story. If it says either "July-30," "August-30" or "Sept.-30" it aims to say that you ought to send in your renewal. Fifty cents will pay for one year and one dollar for two. With a two year subscription renewal you will receive free a copy of "Dealing Squarely With God," a fine booklet on Christian Stewardship. Why not renew at once? Delay may mean that you will forget. "Thanks," in advance.

FULL TIME SECRETARY OF THE CONSEIL PROTESTANT DU CONGO

"The resolution of the Conference held in Congo in 1928 that the Conseil Protestant du Congo should have a full time Secretary, has proved timely. A Secretary in the Belgian Congo can serve all the missions by establishing friendly relations with Government officers and other authorities who have influence both in the Colony and in Europe. The Protestant missions suffer disabilities in Belgian Congo; being non-Belgian and non-Roman Catholic, they are suspected of being in the country for political ends Effective coöperation on the part of the Protestant Missions, and a Secretary to correlate their work and represent it in negotiations with governmental and other bodies, are now seen to be absolutely necessary."—In the International Review of Missions. (The Congo Inland Mission needs to support this Secretarial work in a larger way.)

THE FUTURE OF MENNONITE MISSIONS

E. G. Kaufman, Ph. D.

What the future of Mennonite missions will be can not be answered by an article or even a book. It will only be answered by the course of history. Back of the request for this article, perhaps, was the sociological idea of "prediction" which is

based upon statistical studies of discoverable trends in the history of a given problem. However, as neither the time, space, nor sources necessary for such a scientific study are at our disposal, this discussion is limited to a brief survey of some rather obvious facts and surface indications of past or present tendencies which seem to point in one or another direction as to the future of Mennonite missions.

The development of mission work with any group is always accompanied by the growth of other interests, all of which mutually influence each other. So it was and will be with Mennonites. It is difficult to keep these factors apart in the discussion of any one of them. There are in America to-day eight Mennonite publishing houses, eight Mennonite higher educational institutions, twenty-five Mennonite hospitals, orphanages, and homes for the aged, and over seventy-five Mennonite city and rural missions. American Mennonites now support and control sixteen foreign missions in India, China, South America, Africa, and among the American Indians. Since 1880, when their first commissioned workers entered foreign mission work, over 400 foreign missionaries have been sent out, not counting the many who have labored in non-Mennonite fields and under non-Mennonite boards. According to the most exact figures available there are at present in round numbers, about sixty organized congregations on Mennonite fields, about 10,500 church members with an equal number of children in their mission schools, and about 225 missionaries at work. In recent years American Mennonites have contributed over \$400,000 annually for foreign missions. All this in fifty years! In how far this is an indication of what can be expected in the next fifty years is left for the reader to judge. In any case it is a great challenge.

In 1880 the missionary interest among Mennonites in America was confined largely to the General Conference, numbering about 3,500 members. Gradually the interest spread to other groups. However, out of the 145,000 Mennonite church members in America to-day there are still small bodies comprising about 30,000 members, or approximately one-fifth of all Mennonites in America, who have not yet been touched by the missionary interest to any appreciable degree, if at all. It is safe to

say that the future will see further spreading of this interest until more of "the whole lump is leavened."

Mennonite immigration has influenced the missionary interest. Immigration from Germany before 1860 and especially from Russia in 1874 greatly stimulated this interest, not only because the newcomers brought the missionary spirit with them but also because many of them needed material help, which taught people to work together and to give money for a benevolent cause. It is only reasonable to expect that the recent immigration from Russia to Canada will have a similar effect upon the future of Mennonite missions.

Other denominations have greatly influenced the Mennonite missionary interest. European Mennonites, largely under Baptist influences, participated in mission work as early as 1824. The Mennonite Brethren of North America and the Mennonite Brethren in Christ have greatly felt the impact of Baptist and Methodist missionary interest. Some Mennonite bodies have for years had delegates at the annual meetings of the Foreign Missions Conferences of North America. The Student Volunteer Movement has had considerable influence upon Mennonite students. This influence of other denominations is bound to increase in the future. As Mennonites and others find a common task and aim in missions they will naturally be drawn closer to each other.

This is also true of the various Mennonite bodies. The gradual awakening of the missionary interest among Mennonites in the first half of the 19th century finally drew a number of groups together in the

organization of "The General Conference of the Mennonite Church of North America" by 1860 for the purpose of coöperatively doing this work. Mennonite missionaries on the field to-day are not so far apart as their respective conferences at home. Although some bodies in the homeland are, to a degree, already actively coöperating in this enterprise. Is it too much to say that God will increasingly use missions to bring Mennonites closer to each other in the future?

In home missions there are a number of tendencies evident. Formerly much was made of itinerant preaching in some Mennonite bodies. This activity has been given a renewed impetus by the recent immigration. Then too, city missions beginning as pure rescue work have in some groups gradually shifted to church extension activities. The location of city work has in cases been moved from the slums to the home owning community, and the aim has become to build Mennonite congregations by winning families in these communities and gathering Mennonites who have made their home in the city. This shift is changing the whole tenor of the message and method of work. Again, formerly only city missions were considered but of late some attention is given to rural missions. Mennonites as a rural folk are becoming increasingly conscious of their possibility to make some contribution toward the solution of the rural church problem in this country. In Mennonite home missions these three tendencies will probably be accentuated in the future.—In "The Mennonite."

(To be continued)



NEWS FROM CONGOLAND



At Djoko Punda Long ago

We write to-day, the 1st of March, 1930, and it is the fourth day that we, Mrs. Anderson and I, are sitting on the deck of a small river steamer slowly forcing its way up on the Kasai River. We are having a nice and restful time. For a moment we are away from the rush of work and duties.

We are out on the Congo going to our fourth term of service. Many days have

gone by since I went up this way the first time in July, 1914. But the country seems to be the same grand tropical vegetation and wilderness as far as we can see in every direction. Only a few small native villages now and then give a little bit of a change to the eye. The natives too seem to be about the same as before. They are children of nature. Big children in all their ways and behaviors. All the steamer boys are our good friends and we feel at home with them. Good-humored and slow as

they are they kind of take away from us the rush and hurry that we still have with us in the blood from the homeland. We are in Africa now.

Yes it stands before me like a dream—my first voyage up these rivers. It was on a small steamer together with a young brother, Fred Johnstone, that I went up to Djoko Punda then. It took us about two weeks. Everything was so new and surprising to us then—like dreams and visions. Spiritually, too, we had visions and dreams. And thanks be to God, we still have them.

Arriving at Djoko Punda we were heartily welcomed by Bro. and Sister L. B. Haigh. Bro. Haigh did not sleep the night after our arrival. He was so glad that new people had come. Later we have had the same experience and know what it means. The first year we lived in a grass house, which we found quite comfortable. It was the house where Bro. Stevenson had died a few months earlier. Because of that the natives thought nobody ought to live there any more.

The first weeks we were invited by Mrs. Haigh to eat at her good table but later on, when Mr. Herr came home from Kalamba, we three young men started in with our own housekeeping at the grass house. The native boys that we got as servants were real, real green ones, and we ourselves knew but little about food-making. There was hardly ever any bread on our table and usually the preparations inspired our appetite very little. The boys spoiled and wasted lots of what we had.

The Haighs being very active workers soon got us into the job. There were temporary buildings to put up. We started to make bricks and arrange for a brick building. We tried, also, to teach the people "A b c" in school. Every day we had a lesson in language with Mrs. Haigh as teacher. We were expected to give our first testimony in the native language after three months on the field. By that time I took my first trip together with Mr. Haigh visiting the natives in their villages, where I got my first impressions of the real heathen conditions in Africa. Hardly had we returned from that journey, before I took sick with fever. It was a very hard fever that seemed to threaten my life. My comrades did not think I would pull through. I had one attack after another for about

three weeks. Some thought that I would never be able to stand the climate in Congo, but that I had better return to Europe. The Lord healed me and renewed my strength.

After about half a year it was time for Mr. and Mrs. Haigh to return on furlough, but before they left Mr. Haigh baptized the two first converts at Djoko Punda. Some time later we set apart some days for prayer and had revival meetings, when quite a number of natives decided to follow Christ. They started to pray and testify.

By that time the young men's club was given up. Miss Sarah Kroeker from Kalamba became Mrs. Anderson, and we got to see better order in the household.

Since 1916, when we left Djoko Punda, we have not seen it, but are still hoping to get there once again to see the place of our first impressions. Great changes have been wrought up there since our time. We thank God for the blessings and victories of which we have heard.

O. Anderson.

On Board S. S. Pennland,
Aug. 30, 1930.

Dear Readers of the Messenger.

The sea is calm and smooth like a little lake, with a few sea gulls here and there. The sky bright blue, with the sun brightening up life and the little steamer sails its steady gait. Some of the passengers are relaxing in steamer chairs, others are playing various deck games while still others are watching the beautiful ocean. All morning we have been surrounded by sharks of various sizes—the largest about fifteen feet long—right close to the steamer. They come in great herds, always jumping out of the water, evidently searching for their prey. A little distance away I noticed another kind of fish, about six to eight feet long, throwing themselves about four feet out of the water. One of the stewards said that the sharks were feasting on that certain kind. (These were probably PORPOISES.—Editor.)

Right now I see a big steamer following us. We are surrounded by water. The question comes to me, Why did God leave so much space for ocean? As we sit here and watch the natural breathing of the water we must say, How marvelous is the creation of our heavenly Father, all that He

has created is complete. Oh, the greatness of our Creator!

We are expected to get to Antwerp, Belgium, a week from this coming Monday. May our Lord answer my prayers and keep me from that awful sea-sickness. Please remember our African work before the throne of grace.

Yours in Christ,
Helen C. Stoesz.

THE DEFENCELESS MENNONITE CONF. OF N. A.—1930 SESSION

It was the happy privilege of the conference to respond to the invitation that was given by the Clinton Church to meet in conference at their place at Monotor, Indiana, High School, August 19-24 inclusive. The gracious presence of the Lord was enjoyed throughout.

Our session was opened with a prayer service on the evening of the 19th, led by the chairman of the conference, Rev. E. M. Slagle of Archbold, Ohio. The following two days of the session were given over to business, while the remainder of the time was spent in convention. The program was filled with many good things.

In a general way we are pleased to report that the various arms of our conference work is progressing nicely. From the reports that were given it was revealed that our receipts totalled to \$37,000 in round figures.

Foreign Missions received splendid and enthusiastic response. From the treasurer's report it was learned that our receipts in this department totalled \$11,493.18. The Lord graciously blessed the efforts, and H's people cheerfully responded by way of prayer and means. We had the privilege of having three returned missionaries on the ground in the persons of Mr. and Mrs. Lester Bixel and Miss Stoesz. These people gave inspiring addresses and reports of their work. Miss Stoesz is on her way to France where she plans to spend some time studying the language. The conference went on record and voted the Foreign Missionary budget of \$10,000 for the ensuing year.

The young people's department which is a new endeavor in our conference work was also enthusiastically received. A program was rendered Saturday morning. We feel sure that there is a great future for

this department. The evangelistic services were conducted by Rev. Amos Oyer of Chicago, Illinois. In a testimony meeting on the final evening it was very evident that the ministry of our dear brother Oyer as well as all of the speakers on the program were greatly blessed by the Lord for the good of all present. There was a deep desire manifested to carry the benefits received back to the various fields that the Lord has entrusted to each.

C. E. Rediger,
4205 S. Harmin St.

THE CENTRAL CONFERENCE AND MISSIONS—1929-30

The conference year of the Central Conference of Mennonites, which closed June 30, 1930, was characterized by a degree of missionary interest and activity unsurpassed by that of any preceding year. This was due to a larger emphasis upon former lines of activity and to the initiation of new measures of missionary promotion.

The increased emphasis upon existing methods of work was largely in the form of encouragement to the churches to put forth every effort to make up their financial quotas for the year. Monthly letters were sent out during the latter part of the year reporting to the churches the progress and needs of the work and to each church individually its standing in relation to its quota. The response was gratifying. A larger number than ever before of churches contributed the full amount of their quotas for home and foreign work, in spite of growing economic depression.

The total missionary contributions for the year, as reported to the secretary, amounted to \$18,379.59, an average of \$6.00 per member. That this degree of giving did not detract from the support of other essential lines of work is evidenced by the fact that the total contributions of the churches for all purposes (church running expense, missions, education, hospital, old people's home, relief, etc.) amounted to \$80,413.05, an average of \$26.27 per member.

Of new forms of activity there were five:

a. Church Visitation. During the year the field secretary of the Mission Board visited the churches giving illustrated presentations of the work in the Congo. A much larger appreciation of the work with

its needs and problems was thus experienced by the members of the churches.

b. Ladies Aid Sewing. To the invitation of the Conference Ladies Aid Committee a large number of the aid societies of the churches responded with a hearty coöperation in sewing for the boys and girls in the African missions. By them, 1879 garments were made, representing an expenditure of \$514.01.

c. Ministers' Conference. At the annual meeting of the Mission Board a committee was appointed to formulate and promote a program of missionary and stewardship education. Through its efforts a two-day study conference for ministers was held in which the relation of the minister to the above themes was developed and emphasized. An earnest spirit prevailed and many a pastor resolved, in this respect, to more largely "make full proof of" his ministry.

d. Children's Missionary Support. A movement was instituted to enlist the children of the conference in an effort to support the children of our missionaries in Africa. Posters were secured having upon them the pictures of the seven missionary children. One of these was offered to each child who would undertake some definite

project, rather than upon the making of a quota, churches were encouraged to consider the acceptance of some such program as the full, or field, support of a missionary, the full, or partial, support of a station, etc. A few of the churches have adopted such programs and others are considering.

For all these efforts and the results attained by them, we should be profoundly grateful. As we look forward in this present year, in spite of economic depression, let us look forward with faith and determination that with God's help we will do our duty to His work, and pray that He will prosper us to that end.

R. L. Hartzler, Sec.

REPORT OF OUR TRIP IN THE BATSHOKE TRIBE

F. J. Enns

At the conference held at Mukedi in January, 1929 Brother Sutton and I were delegated to make a survey of the Batshoke territory for the purpose of finding possible sites for a mission station from which the field committee then might select the final site. As Nyanga station is nearer to that tribe than Charlesville we



It is to such as these Batshoke that Rev. and Mrs. Omar Sutton have been sent. A Chief, seven wives, some of his children and villagers.

project during the summer to raise money for this purpose. To this appeal 250 children responded. We trust that their efforts may be richly blessed.

e. Introduction of Project Method of Missionary Activity. Believing that larger spiritual blessing and missionary interest would be experienced by churches by centering their efforts upon some specific pro-

ject, rather than upon the making of a quota, churches were encouraged to consider the acceptance of some such program as the full, or field, support of a missionary, the full, or partial, support of a station, etc. A few of the churches have adopted such programs and others are considering.

Monday morning, March the 18th, saw everybody helping us to get ready for this prolonged trip. It was almost noon when the men were all in and lined up for the

long journey. The school was dismissed and all gathered for a song and prayer. It was an impressive moment where enthusiasm ran high. The natives, carriers as well as Christians, felt that they played an important role in this first step of going into a new tribe with the Gospel of Christ. Noon saw our porters carry Brother Sutton and me through the tall grass along the winding trail. The next day toward evening we arrived in the first Batshoke village.

Wednesday we arrived at Tshikoka, a rather large village to the south, for till now we had gone south. The village is on a flat rolling plain. What impressed me at this village was the contact these people had had with the white people. We had

served as our guide. He spoke of it as a large village with many villages surrounding it and a large forest near. We passed through a number of small villages and finally arrived there Saturday noon. The people were very friendly and attended our services readily, but the place did not appeal to us very much as a possible mission site. It had a population of about 250 people with only two small villages near by. The forest had hardly any trees large enough for making boards.

After making the necessary investigations in this territory we started for the north and crossed the Lushiko river not far from the place where it flows into the Luange. Here was a group of villages of the Alunda tribe. They seemed to be wide awake



Batshoke villages are scattered throughout other tribes. This group of Batshoke are in the Nyanga Station School. Several of them will soon be ready to go to their own people as Christian workers.

not been there long when the chief appeared in long trousers and a long cutaway coat. At another village the chief had a metal helmet obtained from the Portugese. In all our travel we found that the people wore cloth obtained from the diamond company at Tshikapa. The absence of the raffia-palmtree from which the natives make their clothes is possibly the explanation. They obtain the cloth by trading it in for chickens or other food supplies, or by working long enough for the company to pay for the cloth.

From here we began our journey westward with ShaMupepe as our goal. A man of that village returning from Tshikapa

and intelligent people. Going south between the Luange and the Lushiko rivers we found Batshoke villages often long distances apart. We went south till we must have been a day or two from the Portuguese border. Here we came to the much feared village of Kele Ndende. However, the old chief is dead and the young one is quite friendly. The old one used to oppose the white people, killing two forminiere men as late as 1916. It is said that he once went to Charlesville to the soldiers' camp without being known to see the strength of the government, if possibly he might have a chance to win in a rebellion. Here we found a small forest with fairsized trees,

but could not seriously consider it a site for a mission station as it is to the southwest of the territory and would also make transport costs very high. Besides, it would need at least two ferries to get there which would be a great drawback.

We now took the trail east going through a number of villages. At Tshiboto about two hours west of the Lovua river we found a group of small villages. We also found a small forest, possibilities for spring water, and fair soil. We could, however, not find clay. The place appealed to us as one accessible from all parts of the territory and also being far enough removed from the diamond company that a mission atmosphere could be created. However, it is on the west side of the Lovua river and a road and ferry would have to be built. As we went farther east and crossed the Lovua river we found what we thought quite an ideal place accessible by auto. The soil is quite good, a spring near, and a good forest along the river. Just how healthy a place it is could not then be determined. But the statesman said that the health agent had been sent to that territory and would soon report on it.

From this place we went to Tshikapa to get information from the statesman. He said that his plan was to build roads and move all villages to these roads, and to regroup the people so that each would live in the territory of his great chief. He showed interest in our venture and promised to consider our wishes in making roads and grouping people.

On this trip we had much sickness among the men. Some had to be sent home and new ones recruited. A few got so sick that they had to be carried. Sometimes we were afraid they would die. This sickness was due to different causes. The long trip, food of another tribe, rain and cold, and often bad sleeping quarters all contributed their share. From Tshikapa they were determined to return home. It was with difficulty we persuaded them to go back once more as far as Tshiboto. Some indeed did leave us at the crossroad. We did go back to take another look at a few places near the Lovua river and then returned home, arriving at home April the 24th at noon, having been away five weeks and two days. It must have been over six weeks till Mr. Sutton arrived home. The Lord had been good to us and to our

loved ones, and we were thankful to Him for reuniting us again.

We did not go south and east of Tshikapa. Our men were not in a condition to remain on the trip much longer. Besides, the diamond mines are in that section. The Catholic mission is also that way. Kalamba station also is in that direction. Because of these conditions we felt that that territory would not be considered as a site for a new station. Still we would have been glad to survey also that part. According to reports it is the most thickly settled section. The population along the Luange and Lushiko rivers is thin and gets thicker as we cross the Lovua river and come closer toward Tshikapa. It is always the case that centers of white people draw the population. It is also probable that the population in the western part of the territory will partly move toward Tshikapa. We were as far west as the Luange river at one place and what we could learn of the territory west was that not many Batshokes lived there.

The area covered by this tribe in our territory is about 120 miles (east and west) by sixty miles. The population has been variously estimated at from 30,000 to 150,000. I am inclined to think that the former number is more correct. It is the latest estimate received from the statesman. The people treated us royally and were anxious that we locate immediately.

JOSEPH CLARK

Fifty-one years of service as a missionary of the Belgian Congo Mission is the record of Rev. Joseph Clark of Ntondo. He died on March 8, 1930, at Bolenge, en route for America to enter upon a richly deserved period of retirement from active service. He was born in Aberdeenshire, Scotland, on July 1, 1856. When but a child his father died and at the early age of twelve years he left school to help provide for the family. Years of hard work and study followed during which time he took courses in the Free Church of Scotland College and the Glasgow Medical School. Later he was graduated from Harley College, London. In the fall of 1879 he was appointed by the Livingstone Inland Mission to accompany Adam McCall to the Congo, to assist in the opening of the territory from Banza Manteke to Stanley Pool. In 1884

the Livingstone Inland Mission was transferred to American Baptists and Mr. and Mrs. Clark became the first missionaries to the Congo under the American Baptist Missionary Union. Upon his return to the Congo after his furlough Mr. Clark was asked to take up the work of the Mission Treasurer in addition to that of missionary at Palabala. In 1894 he established a mission station at Ikolo, in the upper Congo region, and he and Mrs. Clark faced many dangers and difficulties among these cannibal people. He was the first white man ever to live among them and to him fell the task of reducing their language to writing while interpreting the Gospel message. When he first entered the vicinity of Ikoko he found the people had suffered so horribly in the exploitation of the land for commercial purposes that most of them feared and hated the white man. Gradually the character and life of that region have changed, and the results of the tireless love and patience of these missionaries can be seen on every hand. These tremendous changes have indeed been due in no small measure to these pioneers of the Gospel. In 1919 Mr. and Mrs. Clark were designated to Ntongo from which point they have served since that time. The honor of Chevalier del'Ordre du Lion was conferred upon both Mr. and Mrs. Joseph Clark on July 21, 1925, by King Albert of Belgium, in recognition of their work at Lac Tomba in the interior of Belgian Congo.—Supplied by the Amer. Bap. For. Miss. Society.

* * * *

A TRIBUTE TO REV. JOSEPH CLARK

By Dana M. Albaugh

Ngebe Ziongene (much grief) came into our hearts as we learned of the passing of Dr. Joseph Clark, pioneer missionary to the Belgian Congo. Not to many is given the privilege of serving almost a half century in foreign fields and of witnessing such sweeping changes in the life of a primitive people. As a younger missionary working on a far distant station, I did not meet him until 1926 when we were returning from Africa. Doctor and Mrs. Clark were in London preparatory to leaving for what was to be his last term of service. We had tea together and his kindly Scotch humor and spiritual attractiveness left an impression which will never be forgotten.

Doctor Clark went to Africa at the time when England was stirred by exploits of David Livingstone and when a consciousness of moral responsibility for the African was manifesting itself in the life of the nations. The people were primitive in the extreme. They lived a very simple village life. Modern modes of transportation were unknown. It took ten days on the trail to reach what is now Leopoldville, beautiful capital of the Congo, but what then was a miasmatic swamp. Many of Doctor Clark's comrades were laid to rest after short terms amid the trials of a tropical land, but God granted that his service should be extended.

He lived to see the day when great companies would bring out of what was once simply "the white man's grave" untold riches in palm-oil, copal, copper, radium, ivory and diamonds. He too lived to see the time when the long journey by foot was to be reduced to a short twenty-four hours by rail, and when great boats would ply the tributaries of the mighty Congo. He lived to see the hour when the couriers of the air would reduce to two days the four or five weeks that it formerly took the mail to go from Leopoldville to Elizabethville. Doctor Clark lived to know that the few converts of early days had grown into a constituency of almost 20,000 baptized believers with many thousands more expressing a vital interest in the work. He saw 1100 native workers in Congo testifying to the sufficiency of the gospel message with thirty-eight organized churches ministering to the thousands of needy people and of that number sixteen entirely self supporting. Of course not all this was due to the personal influence of Doctor Clark, but in the rapid growth by conference, work on committees, advice and counsel to younger missionaries and his own very definite work for the Kingdom he made a marked contribution.

For many years he served at Ntongo, located on the shores of lovely Lac Tomba. He will ever be associated with the development of this station, said by many world travelers to be the most beautiful in Africa. More important than anything mentioned above was his personal touch on the lives of individual Africans. Little by little he won his way into their innermost lives, and they, perhaps above all others, mourn his passing. He was a con-

secrated Christian and his death marks the going on of one of the great Christian characters of Africa.

HOW MAY WE SHOW THE MISSIONARY SPIRIT IN OUR COMMUNITY?

Mrs. Orville Stutesman

The missionary spirit is not only teaching the Gospel and how to live rightly, but also the spirit of helping others in any way they are in need.

In order to show the missionary spirit the community must first have the spirit of the work. The church as a center can impress this upon the community in several ways: First, a missionary society can be founded whose aim is to study the people and conditions of living in other countries and in our own community. Books, magazines and pictures can be obtained which will impress upon us the need of our help and the results of missionary work now being done. Public meetings of this society, at which programs of a missionary nature are given will help to acquaint and interest more people and in this way the spirit grows.

Another phase of the work of such a society, or of a Ladies' Aid, is work—meetings held every so often, at which they sew for some mission school or help some missionary. Mission workers in other countries are always glad to have the help of such a society and by corresponding with a missionary we will learn a great deal of the actual needs of foreign people. Thus in helping in this way we are showing the true spirit of the work.

Second, the Sunday school is showing the missionary spirit by teaching the boys and girls the meaning of missionary work. There are many ways which help children to show the spirit. Pictures and stories of boys and girls in other countries are of interest to our boys and girls. By the use of these the conditions of living in other countries can be explained by a leader and the children will be filled with a desire to do something for boys and girls in other countries. We must not stop at that, we must let them do something. A Sunday school teacher might get in touch with a missionary in some foreign country and let the children, through this missionary, cor-

respond with some boy or girl in another country. A Sunday school class might even support some child in a mission school. When children realize they are really doing something they are very willing to save their pennies and dimes. By the use of the "mite box" the children are taught to save for missionary work.

A young people's class might support a missionary in some foreign field, or they might help by collecting and packing boxes of various things for some needy field. Thus by teaching the children to show the spirit of helping we are all showing a true missionary spirit.

But this spirit should not all be shown toward the work in other countries. We have plenty of opportunities to show the spirit here at home. Perhaps in our own communities there are several families who do not attend church and who are getting no religious training whatsoever. Would it not show a missionary spirit to get these families started to church or Sunday school? Perhaps the parents are too poor to properly clothe the family. Here then is an opportunity for the missionary society or Ladies' Aid to help.

We can not all help by giving money but we can all find a little time to devote to helping others. Perhaps a friendly greeting or a pleasant invitation to attend some special church meeting, given to some one outside the church circle might help, or a friendly call at some home that is in need may win a whole family to the right way of living. We who know God and are living Christian lives must be willing to lead others and by our spirit of helpfulness show others the right way.

Missionary work begins at home, is a great truth, for unless we are able to teach and help those in our own community, we cannot expect to help other countries. What better way can we show the missionary spirit than by each member of our community living a life filled with a desire to help others.

We cannot all be missionaries to foreign countries, but we can all be real missionaries by helping in any way we can to further God's work in our own community.

This is always God's way—He always chooses human weakness in order that the display of power may be manifestly of Himself.—Selected.

THEN AND NOW IN THE CONGO

By Althea Brown Edmiston

(Continued from September issue)

Another feature that has brought much happiness was the opening, a few months ago, of a Central School for the children of missionaries. This school, of course, is in its very beginning, with no permanent equipment as yet. However, when permanently established and equipped, it will be a real asset, and will greatly relieve the anxiety the parents have felt concerning the education of their children while they are with them on the field.

While pushing forward the work of establishing His Kingdom here in Congoland, there have taken place around about us other transformations that have been marvelous in our eyes. During the past ten years phenomenal strides have been made in the development of the country itself. One may now see plying up and down the rivers, great steamboats, equipped with electric and ice plants, and all modern comforts. Many of them are large enough to accommodate a hundred or more passengers. Aerodromes and wireless stations are now located at all important points. Auto highways intersect the whole country in every direction. Foreign towns, charmingly laid out with streets, parks and avenues, and picturesquely decorated with all kinds of beautiful flowers, shade trees, and shrubbery, and equipped with every modern convenience, have been established in many places. Innumerable automobiles, trucks, etc., speed every where through the country. Aeroplanes, flying over our heads, are no longer objects of surprise, awe and wonder! The new railroad, beginning at Bukama and ending at Hebo, and passing right through the center of our territory, has been completed, thereby connecting this part of Africa with the great Cape-to-Cairo Railway. The completion and dedication of this railroad took place only a few months ago, at which time the king and queen of Belgium made an extensive tour through the country, traveling in well-equipped Pullman cars throughout the entire length of this new railroad.

The question comes, Why the investment of all these millions of dollars in machinery? Why the aeroplanes, steamboats, auto highways, railroads, and other equipments? It is all because of recent discoveries, in the Bel-

gian Congo, of unlimited quantities of diamonds, gold, copper, platinum, and radium, and because the great forests are full of most valuable timbers, including mahogany, ebony, and teak, also because of the great agricultural possibilities of the virgin soil. From all these sources the coffers of the investors will be replenished with many, many other millions.

The next question is, What effect is this great industrial feat having on the people of the land? Poor, benighted souls! They are being overawed and overwhelmed by it all. In spite of the fact that, in the development and production of these material things, the natives are employed at good wages, in every possible capacity, even as builders, mechanics, engineers, clerks, salesmen, conductors of trains, captains of steamboats, chauffeurs, depot agents, telegraph operators, etc., those without Christ are morally unprepared to meet the situation, for with this non-Christian civilization come many, many new vices, and new diseases. All to be added to the degradation, sickness, sorrow, death, and despair, that have been their portion all these centuries!

The third question is, In the face of all these facts, what must be the attitude of the missionaries and the Church at home? Realizing that our task is far more difficult than ever before, and that much of our territory is still unoccupied, it is very necessary that we, with renewed faith, zeal and courage, redouble our efforts, not only to clinch that which we have already accomplished, but also to press forward with the work, on and on, to the triumphant consummation of our great objective—when all, for whom our Church has assumed responsibility in the Congo, shall have heard the glad tidings of salvation, and shall be thoroughly persuaded that Jehovah is the only true God, and shall acknowledge Jesus Christ, our Saviour, "King of kings and Lord of lords."—from "The Presbyterian Survey."

Love as the natural man understands it, is brought about and into life by physical attraction, environment, and temperament; but love as the child of God has come to learn it is "born of God" and is a virtue which rises in its purity far above the natural into the realms of the Heavenly glory where it is always holy and undefiled.

OPEN DOORS

Arranged by Lester H. Bixel

Hymn.

Prayer.

Intro.—Years ago there was an open door to the West. The slogan was "Go west, young man." Newspapers and railroads advertised farming lands which could be purchased at a reasonable price. Pictures accompanied the advertisements showing what wonderful crops could be raised. A fortune could be amassed within a reasonable time. The slogan now is, consider the open door to the east.

I. The East.

This call goes out to every Christian young man and woman who is considering the question of life's vocation. The African call is coming with increasing volume, "Come over to Macedonia and help us." Of the 135,000,000 people in Africa only 2% have been won over to Protestantism thus far. What are you going to do with the 98%?

II. An Open Door.

The door to the west seems to be closed. The slogan "Go West" is no more heard. There is an open door to the east or south for the Europeans as the case may be. Government officials, Commercial men, Catholics, and Missionaries of many countries are coming to Africa. After the natives have been in the commercial centers for some time, they are more difficult to be won over to Christianity. There is a race on at present. Who will win the Africans first? Commercialism or the messengers of Christ.

III. Splendid Opportunities for Christian Service.

There is a need for evangelistic men, industrial men, educational men, physicians and trained nurses.

Hymn.

Prayer.

DO YOU KNOW?

1. Do you know the location of the Congo Inland Mission?

4°—7°S. and 19°—21½°E., Congo Belge.

2. What is the area covered?

Approximately 56,700 square miles which is equivalent to the area of the state of Illinois.

3. In America we have an average of one minister for every 700 people. What is the average in the Congo Inland Mission?

In the Congo Inland Mission we have an average of one minister to every 19,545 people. (Population 430,000, missionaries 22.)

4. How many doctors in the state of Illinois? How many in our territory?

There are 11,000 doctors in the state of Illinois. The Congo Inland Mission has none. Can Illinois afford to give us one doctor?

5. What unanswerable argument is presented at this time for missions to Africa and the Congo?

"If we must use the native in increasing our own wealth, if we must export his products and import all the European vices that it is possible to import, should we not also import the Gospel to counteract the evils and counterbalance what we take away from him?"—Craine.

—By Rev. Lester Bixel.

AT THE CROSSROADS

He stood at the crossroads all alone,

The sunrise in his face;

He had no thought for the world unknown,

He was set for a manly race.

But the road stretched east and the road stretched west,

And the boy did not know which road was the best.

So he took the wrong road, and went down,
And he lost the race and the victor's crown;
He was caught at last in an angry snare,
Because no one stood at the crossroads there,
To show him the better road.

Another day at the selfsame place,

A boy with high hopes stood;

He too was set for a manly race,

He was seeking the things that were good.

But one was there who the roads did know,
And that one showed him which way to go;
So he turned away from the road that went down,

And he won the race and the victor's crown;
He walks today the highway fair,
Because one stood at the crossroads there,
To show him the better road.

—Author Unknown.

Regardless of how expressed, the usefulness of a truly consecrated follower of the Lord always centers at the one point—that others "may also obtain the salvation which is in Christ Jesus with eternal glory."—Sel.

OUR BOYS AND GIRLS

Mrs. E. A. Sommers



A STORY

By Helen C. Stoesz

One Sunday evening as I was ready to go to the dispensary, a house where we treat the sick, I was asked to come back to our house, somebody wanted to see me. When nearing the house I noticed a man was holding a tiny, skinny, sickly baby and he asked me if I did not want to take care of it. He said, "I am its uncle and have come a day's distance (about 25 miles). I heard of the mission and thought you would take care of it." We asked him where its mother was. "Oh, she is dead, the people gave her strong medicine (poison)." We noticed its lips were all blistered and it was crying for food. He said it has had no food for four days, except pineapple juice, consequently it was about starved.

We had made no arrangements for tiny babies, but since he was so eagerly begging, we could not refuse him. I prepared a bottle of milk and it was too cute the way it took it. You may wonder, why did they poison the mother? The baby was a freak, sort of red instead of black. Red hair, reddish skin, blue eyes and dark blotches all over its body. The skin was also very rough, very much like scales and the people said it was the mother's fault, therefore they poisoned her.

It grew very fast, was a good baby, and was very cute. One of the mission girls took care of it during the night. I would get the milk ready at the regular feeding hours. Besides milk, we gave it orange juice and gruel. It was surprising to see how fast it grew. At the end of six months it sat alone and also stood on its feet with a little assistance, and never had been sick.

One evening the girl in charge came and told me the baby was sick. I went out to see and found it quite sick. I gave it medicine but it did not improve any. Its little eyes were all swollen, also the feet and in a few days it passed away. Its ailment was kidney trouble.

Since we do not have any coffins, we took a wooden box, lined it with nice cloth, put in a soft pillow and placed the baby in it. Flowers were placed around it and it looked like a doll. We did not like to lose it, but were glad it could go to Jesus. Its mother was gone and its father did not care for it but Jesus loves the little children.

SUGGESTIVE PROGRAM FOR JUNIOR MISSIONARY MEETING

Hymn. The Call For Reapers.

Sentence Prayers by Juniors.

Responsive Reading, John 3:1-9.

Duet by Juniors, Scatter Sunshine.

Open discussion about schools in Africa.

Conducted by whom and how.

What is the general attitude of the parents towards their children attending school?

(Remind the children that in many sections of Africa there are no government schools, and it is only thru the missionaries that the children will be taught.)

Tell the story of chapter four in your own words.

(I would suggest that you ask the children if they would not like to send a picture of their school to the African children, thereby creating a real friendship between them. These pictures might be sent to me and I will forward them.)

Hymn, Somebody Did a Golden Deed.

Closing Prayer by Leader.

Dear Mrs. Sommer.

There are many ways to earn money for missions. Some of the ways that I had thought of are selling old papers and magazines or other junk to the junk dealer. We can run errands for our neighbors, mow lawns, hoe or weed gardens, raise vegetables and sell them. Some of us can also raise flowers to sell, such as gladio-

las, dahlias, sweet peas and others. These may be sold as cut flowers or the seeds and bulbs may be sold. Some of us can also raise pets to sell such as canaries, pigeons or rabbits. I am raising little chickens that my mother gave me when they were small for my missionary chickens.

Sincerely,

Raymond Ramseyer.

* * *

I am sure we all enjoy Raymond's letter and I hope we all shall profit by it. Raymond is a member of the Normal Menno-nite Sunday school. I wish many boys and girls would send in their letters for this page. We shall try to have one every month, so please do not hesitate but send them right along. If you tell us what you are doing along this line it may mean much to us.

* * *

Inman, Kans., August 18, 1930.

Dear Rev. Eash.

You said that I could write a letter to the **Congo Messenger** so I will try it. First I want to thank you for the pictures of all the missionary children. Johnny and Kathryn Enns are my cousins. We went

to see them this afternoon. I will send you the money for the children. I raised 12 chickens and papa gave me \$5.00 for them. School will soon start again. I like to read letters from other children. Will close with best wishes to all.

Rubena Marie Enns.

THE VOICE OF AFRICA

Oh, Christian people, in that land so far away,
Why do you linger, bring us light to-day;
Tell us more of Jesus, we have heard our Master's call,
We'll not die in darkness, as Jesus died for all.

We have only heard you whisper,
Come with words, and books and pen;
Show us how to be God's children,
How to give our lives to Him.

Here we stand so needy—pleading,
In this land so dark to-day;
Bring your Savior to our people,
So we can love Him and obey.

Mrs. Iona Johnson.

"The Kingdom of Heaven is at hand."
The harvest is great, the grain is ripe, but the laborers are few.—Selected.

I WAS JUST WONDERING

SEVERAL

days ago I was THINKING
about HARD times
the price of
WHEAT and FRUIT
high taxes
TUITION.

A BROTHER told me
that

he didn't know WHAT
HE was GOING to do.
He said he didn't HAVE
enough MONEY

TO go around and
his car was broken DOWN
AND

his wife NEEDED a
NEW washing machine.
THEY have
a BOY and a GIRL.

HE said his
wife

TOLD HIM . . . that
since cars AND

WHEAT AND washing
machines

can't go TO
HEAVEN and BOYS and
girls CAN they
BETTER KEEP
them in
CHURCH SCHOOL
and "fix up" the
CAR and RUB on
the board
NEXT WINTER.
ANOTHER brother
told me
HE surely WOULD like
to
SEND his
children to CHURCH SCHOOL
BUT
times were too hard.

I WAS
thinking about
WHAT these men said:
Which ONE IS right?

I

was JUST WONDERING.

—Waco McCully.

DEFENCELESS MENNONITE CONFERENCE OF N. A.

(FOREIGN MISSIONARY REPORT)

FROM AUG. 1, 1929—AUG. 1, 1930

NOTES PAYABLE	
Bluffton Church	\$162.00
Grabill Church	100.00
Pioneer Church	100.00
Woodburn Church	100.00
Total at Churches	\$462.00
Harlan State Bank	291.10
Total Notes Payable	\$753.10

RECEIPTS	
Archbold Ohio Church	\$1,956.74
Berne, Indiana Church	1,342.34
Bluffton, Ohio Church	331.73
Chicago, Illinois Church	18.67
Dearfield, Mich. Church	4.86
Flanagan, Ill. Church	737.31
Groveland, Ill. Church	886.05
Grabill, Indiana Church	1,088.51
Lafayette, Ind. Church	97.18
Pioneer, Ohio Church	277.40
Sterling, Kans. Church	2,180.79
A Friend, Kans. Church, Annuity	1,000.00
Woodburn, Ind. Church	1,009.92
Miscellaneous:	
Bro. & Sis. Elmer Miller, Oreg.	15.00
Bro. Michael Zehr, Ft. Wayne	5.00
Annuity Interest	5.00
Weiner Farm	90.00
Kans. Farm	200.00
Receiver Grabill Bank	146.95
Conference	109.73

Bro. Zimmerman, Hydro, Okla.	10.00
Total Receipts	\$11,493.18
Bal. in treasury, Aug. 1, 1929	10.42
TOTAL TO BALANCE	\$11,503.60

DISBURSEMENTS	
To C. I. M. Treas.	\$10,235.00
Missionary Alliance	
Foreign Mis. Treas.	100.00
Paid Notes:	
Grabill, Ind. Church	\$100.00
Bluffton, Ohio Church	162.00
Pioneer, Ohio Church	100.00
Woodburn, Ind. Church	100.00
On Harlan Bank	
Grabill Bank Loss note	200.50 662.50
Interest	39.67
Interest on Annuity	25.00
Traveling Expenses	21.00
Express	4.55

Total Paid out	\$11,087.72
Bal. in Treasury Aug. 1, 1930	415.88

TOTAL TO BALANCE	\$11,503.60
------------------	-------------

Note payable:	
At Harlan State Bank	\$ 90.60
(Grabill Bank Loss)	

Respectfully submitted,
C. E. REDIGER, Treas.

CENTRAL MENNONITE BOARD OF HOME AND FOREIGN MISSIONS

(FOREIGN MISSION FUND)

JULY 1, 1929 TO JUNE 30, 1930

Conf.	Quota	Receipts	Normal		
Anchor	\$ 275.00	\$ 277.00	Congerville	550.00	524.80
Bethel	365.00	370.00	Comins, Michigan	360.00	149.02
Calvary	1,710.00	1,665.28	Zion	260.00	12.00
Tiskilwa	415.00	102.58	Warren St.	315.00	315.00
N. Danvers	1,035.00	1,035.00	Washington Center,	505.00	331.50
Meadows	1,070.00	1,078.79	Mich.	135.00	12.61
Kouts	90.00	90.00	Menn. Gospel Mission,		
Topeka	500.00	500.00	Peoria	395.00	68.34
Bellevue	145.00	146.81	26th St. Miss., Chicago	325.00	194.70
Flanagan	425.00	280.25	62nd St. Miss., Chicago	370.00	10.00
Carlock	650.00	611.24	L. E. Schwartz Treas.		
Danvers	475.00	90.23	Conference Offering		120.59
8th St. Goshen	1,065.00	825.01	Children's Conf. Offering		3.34
East White Oak	1,025.00	1,050.00	Edna Kemmerly		4.25
Boynton	525.00	294.05	Russell Schnell		2.50
Pleasant View	720.00	625.00			
Silver St. Goshen	1,070.00	1,081.68	Total		\$12,549.95
Maplegrove	360.00	381.87			
South Washington	510.00	296.51			

Respectfully submitted,
S. E. MAURER, Treas.

FINANCIAL STATEMENTS

I. THE CONGO INLAND MISSION TREASURER

FOR MONTH OF JULY, 1930

Balance August 1, 1930		\$795.86	Sundry						
			C. G. T.	50.00					
	RECEIPTS		D. M. B.	50.00					
C. M. C.	\$1,134.20		M. C. A.	25.00	125.00	1,967.75			
D. M. C.	680.00								
C. G. T.	50.00	1,864.20	Total to be accounted for Aug. 31	\$ 692.31					
		<u>\$3,660.06</u>	Bank Reconciliation:						
			In bank August 31, 1930	\$1,238.56					
			Outstanding Check No. 33	546.25					
	DISBURSEMENTS		Same as above	\$692.31					
D. M. C.			Represented by the						
Allowances	\$533.00		following funds:		Dr.	Cr.			
Office	30.67		D. M. C.			\$ 75.71			
General	19.97		C. M. C.			876.90			
Field	273.12	\$856.76	M. C. A.	79.50					
			D. M. B.	165.80					
			C. G. T.	15.00					
C. M. C.									
Allowances	\$568.75								
Office	30.68								
General	19.97								
Field	273.13								
Transportation	93.46	985.99	Same total as above	\$692.31					
			I. R. DETWEILER, Treas.						

II. CENTRAL MENNONITE BOARD OF HOME AND FOREIGN MISSIONS (FOREIGN MISSION FUND)

FOR MONTH OF AUGUST, 1930

RECEIPTS		DISBURSEMENTS	
Normal Mennonite Church	\$ 100.00	To Rev. I. R. Detweiler for	
Chicago Gospel Mission, 62nd St.	21.94	August Allowances	\$1,050.00
Tiskilwa Mennonite Church	11.98	Balance deficit Aug. 1, 1930	2,996.46
Tiskilwa Children's Department	15.00	Total Receipts	\$ 484.42
Bethel Mennonite Church	2.00	Bal. deficit Sept. 1, 1930	3,562.04
Meadows Mennonite Church	25.29		
Zion Mennonite Church	19.58		
Kouts Mennonite Church	35.00		
Conference Young People's C. E.			
for field building work	175.00		\$4,046.46 4,046.46
North Danvers Mennonite Church	75.00		
Conference Children's Offering	3.63		
Total Receipts	\$484.42	Respectfully Submitted,	
		S. E. MAURER, Treas.	

III. DEFENCELESS MENNONITE CONFERENCE

(Foreign Missionary Report)

FOR MONTH OF AUGUST, 1930

RECEIPTS		PAID OUT	
Berne, Indiana	\$ 95.25	C. I. M. Treasury	\$650.00
Flanagan, Illinois	42.00	Cash Balance Sept. 1, 1930	8.01
Groveland, Illinois	10.00		
Pioneer, Ohio	10.00	Total to Balance	\$658.01
Sterling, Kansas	84.88	Note at Harlan State Bank (Grabill Bank Loss)	\$ 90.60
Total Receipts	\$ 242.13		
Cash Balance August 1, 1930	415.88		
Total to Balance	\$658.01		
		Respectfully Submitted,	
		C. E. REDIGER, Treas.	

IND **MISSIONARY BOOKS WORTH READING****The New Africa**

By Donald Fraser (fine for Mission Study).
Cloth \$1.00
Paper 60

Friends of Africa

By Jean Jenyon Mackenzie (Mission Study).
Cloth \$.75
Paper 50

Africa and Her Peoples

By F. Deville Walker. An English book planned especially to furnish background material on Africa. Valuable for use in connection with mission study. Paper \$.80

Sons of Africa

By Miss G. A. Gollock. An unusual book consisting entirely of biographical sketches of native Africans. It is well written and attractively bound in cloth. \$1.50

Thinking With Africa

Edited by Milton Stauffer. A splendid presentation of the thought of the African in connection with Christian missions. Cloth \$1.25
Paper 75

In the African Bush

By Jewel Huelster Schwab. FOR JUNIORS. This is the text book being used by Mrs. E. A. Sommer in the Mission Study groups for Juniors. It is a splendid course of study pre-

pared by a missionary of 21 years experience in the large Presbyterian mission in Cameroun. Cloth \$.75

A Congo Chattel

By Henry D. Campbell. This is the life story of an African slave written out of a long missionary experience. Cloth \$1.25

Deeds Done For Christ

By Sir James Marchant. A splendid collection of concise missionary biographies from many lands. Fine for general reading. Cloth \$2.50

Africa Today

By Mary Jefferys. Suggestions for a series of mission studies and service activities by young people with references to other books for source material. Paper \$.40

Campfires In The Congo

By Mrs. John M. Springer. A fascinating account of the experiences of a boy as he passes through the various stages of experience in a Protestant mission. Fine for mission study. Cloth \$.75
Paper 50

The Desire of All Nations

By Egbert W. Smith. A book that every minister and leader in Christian work should read. Cloth \$1.50

MISSIONARY MAPS**For Home, Church and Sunday School****Missionary Map of the World**

(103 by 42 inches). A splendid addition to any Sunday school equipment. Cloth \$3.75
Paper 2.00

Missionary Wall Map of Africa

Prepared especially for use in mission study classes. Shows the location of most of the

mission stations in Africa with a list of the more than 175 Mission Boards working in that land. In 2 colors on good paper. \$.60

Picture Map of Africa

(30 by 50 inches). Shows the country with a number of sketches and decorations. Fine for use in a study group of young people. Paper \$.50

MISSIONARY PLAYS**Kanjundu, or From Fear****of The Enemy**

By Helen L. Willcox. Shows the waning of the witch-doctor's power in Africa when challenged by Christianity. Fifteen characters (six children). About one hour. \$.25

Ordered South

By W. J. Noble. Shows why a young man decides to go to Africa instead of entering his father's profession, and the effect on his fa-

ther and fiancée. Four men and two women. About 30 minutes. \$.15

Robert and Mary

By Anita B. Ferris. A missionary romance adapted from the true story, "The Moffats." Thirteen characters. About 1 hour. \$.25

Through The Dark

By Anna Charlotte Darlington. A short one-act play of Africa showing the power of Christianity to banish superstition. About 15 minutes. Three speaking parts. \$.15

These books can be purchased through your regular publishing house. If so desired, The Congo Missionary Messenger will be glad to receive your order and will see that it is properly filled.

Address

THE CONGO MISSIONARY MESSENGER

720 West 26th Street, Chicago, Illinois

THE CONGO' MISSIONARY MESSENGER



*AMENNONITE
MISSIONARY
MAGAZINE*

BELGIAN
CONGO

Vol. II

NOVEMBER

No. 4

A WORTHY LIFE PURPOSE

"I will place no value on anything I have or may possess, except in its relation to the kingdom of Christ. If anything I have will advance the interest of that kingdom it shall be given up or kept, as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both of time and eternity. May grace be given me to adhere to this."—David Livingstone.

SHEN COLLEGE

THE CONGO INLAND MISSION

A COOPERATIVE MISSION IN THE BELGIAN CONGO

OFFICERS OF THE BOARD

President—Rev. E. M. Slagle, Archbold, Ohio.
 Vice President—Rev. Amos Oyer, 7017 S. Ada St., Chicago, Illinois.
 Recording Secretary—Rev. E. Troyer, 507 N. School St., Normal, Illinois.
 Corresponding Secretary—Rev. A. M. Eash, 720 W. 26th St., Chicago, Illinois.
 Treasurer—Rev. I. R. Detweiler, 1223 S. 8th St., Goshen, Indiana.
 Field Secretary—Rev. A. M. Eash, 720 W. 26th St., Chicago, Illinois.

BOARD MEMBERS	CONFERENCE AFFILIATION	TERM EXPIRATION
Rev. E. M. Slagle	Defenceless Mennonite Conference	1931
Mr. Noah Schmucker	Defenceless Mennonite Conference	1931
Rev. Eli J. Oyer	Defenceless Mennonite Conference	1931
Rev. Amos Oyer	Defenceless Mennonite Conference	1931
Rev. H. E. Bertsche	Defenceless Mennonite Conference	1931
Rev. C. E. Rediger	Defenceless Mennonite Conference	1931
Rev. G. P. Schultz	Defenceless Mennonite Brethren of N. A.	1931
S. E. Maurer	Central Conference of Mennonites	1931
Rev. Allen Yoder	Central Conference of Mennonites	1931
Rev. E. Troyer	Central Conference of Mennonites	1932
Rev. A. M. Eash	Central Conference of Mennonites	1932
Rev. W. B. Weaver	Central Conference of Mennonites	1933
Rev. I. R. Detweiler	Central Conference of Mennonites	1933
Rev. P. L. Eichler	Missionary Church Association	1931
Mr. H. H. D. Langereis		1931
Honorary Members		
Rev. A. Augspurger	Central Conference of Mennonites	
Rev. Jacob Schmucker	Defenceless Mennonite Conference	

STATIONS AND MISSIONARIES

Charlesville

Rev. and Mrs. Lester Bixel*
 Miss Helen Stoesz*
 Miss Theresa Gustafson
 Rev. E. A. Sommer
 Rev. and Mrs. A. D. Graber

Kalamba Mukenge

Rev. and Mrs. J. P. Barkman
 Rev. and Mrs. A. G. Becker

Nyanga

Rev. and Mrs. Frank Enns*
 Mr. and Mrs. Milton Amie
 Miss Kornelia Unrau*
 Miss Erma Birky

New Batshoke Work

Rev. and Mrs. Omar Sutton

* On furlough.

Mukedi

Rev. and Mrs. H. H. Moser
 Miss Agnes Sprunger
 Miss Amelia Bertsche

Address of mission and all missionaries:
Charlesville, Kassai District, Congo Belge, Africa
 Cable address **Conim, Charlesville, Congo Belge**

The above missionaries represent the following religious bodies:

Mennonite General Conference (1)
 Central Conference of Mennonites (5)
 Defenceless Mennonite Conference (10)
 Defenceless Mennonite Brethren of North America (1)
 Mennonite Brethren (2)
 Missionary Church Association (1)
 Baptist Church of Flint, Michigan (2)
 Bethel Church of Inman, Kansas (2)

CONTENTS OF THIS ISSUE

Editorials:

The C. I. M. Board Executive and Finance Committees Meet in Special Session.
 The Amie Support Fund.
 Sailing for Africa.

News from Congoland:

Letter from Mukedi Station.
 Letter from Charlesville.
 Gleanings from Personal Correspondence.

Contributed Articles:

The Future of Mennonite Missions.

Bishop Samuel Adjai Crowther.

Happenings in Other African Missions.
 The Religion of West Africa.

Our Boys and Girls:

A Suggestive Program for Missionary Day.

Financial Section:

Congo Inland Mission Treasurer.
 Central Mennonite Board of Home and Foreign Missions.
 Defenceless Mennonite Conference.

THE CONGO MISSIONARY MESSENGER

Vol. II

NOVEMBER, 1930

No. 4

THE CONGO MISSIONARY MESSENGER

Published monthly by the Publishing Committee of the Congo Inland Mission Board, 610-614 Walnut Avenue, Scottdale, Pa., and 720 West 26th Street, Chicago, Ill.

Literature and Tract Committee: Chairman—Rev. A. M. Eash, Rev. Amos Oyer, Rev. G. P. Schultz, Rev. W. B. Weaver.

Editor: Rev. A. M. Eash.

Contributing Editors: Rev. E. A. Sommer, Rev. Geo. P. Schultz, Rev. C. E. Rediger, Rev. Lester Bixel, Mrs. E. A. Sommer, Rev. Ernest Bohn.

SUBSCRIPTION RATES

The subscription price is Fifty Cents a year in advance.

Club rates are offered as follows:

Six yearly subscriptions to a single address or separate addresses, \$2.50.

Ten yearly subscriptions to a single address or separate addresses, \$4.00.

Prompt notice should be given of change of address, always giving both old and new addresses.

All material for publication should be addressed to **The Congo Missionary Messenger, 720 West 26th Street, Chicago, Ill.**

Subscriptions, renewals, requests for sample copies or changes of address, should be addressed to **The Congo Missionary Messenger, 610-614 Walnut Avenue, Scottdale, Pa., or 720 West 26th Street, Chicago, Ill.**

Entered as second-class matter at the Post Office at Scottdale, Pa., under the Act of March 3, 1879.

EDITORIALS AND COMMENTS

OBSERVE

MISSIONARY SUNDAY

on

SUNDAY, NOVEMBER 30, 1930

with

Missionary Sermons.

Young People's Programs in C. E. Societies.

Programs by the Children.

Ingathering of Children's Missionary Gifts.

Special Missionary Offerings for Africa.

Write to **THE CONGO MISSIONARY MESSENGER** for
program material suggestions.

720 W. 26th St., Chicago, Ill.

THE CONGO INLAND MISSION BOARD EXECUTIVE AND FINANCE COMMITTEES MEET IN SPECIAL SESSION

A Special Meeting of the above named Committees was held in Chicago on Tuesday, October 7th. Since the Minutes of the Field Committee Meeting held at Charlesville on July 16th and 17th had not reached the Board in time for consideration at the regular meeting held in September and, also, since several requests for increased appropriations were made by the Field Committee in their July meeting, this special meeting was made necessary.

This meeting gave careful consideration to the special appropriation requests and, as well, to the "present financial depression" in the homeland. It was the unanimous conclusion that it will be quite necessary for the missionaries on the field to practice the strictest economy, even to the extent of making extraordinary sacrifices, and that only under the most urgent conditions could increases in expenditure be granted.

One of these special requests was for an appropriation to finance the proposed survey of the Batshoke Tribe by Rev. and Mrs. Sutton during the current year. Information that had come to the Board was to the effect that sufficient money for this work during the remainder of 1930 was in the treasury on the field. Since it was apparent that there was some error in connection with this information, the Joint Committees authorized the Secretary to make an effort to secure an additional \$400.00 for this purpose.

Serious effort is being put forth by the Board and supporting constituencies to secure funds to provide adequate support of the work of the mission without increasing the indebtedness of the Board.

THE FUTURE OF MENNONITE MISSIONS

E. G. Kaufman, Ph. D.
(Concluded)

It is interesting to compare the contributions of Mennonites with those of the eleven largest denominations in this country as given by Fahs in his "Trends in Protestant Giving." Mennonites give much less for local congregational purposes than other denominations. On the other hand, the average contribution per member for foreign missions is about twice as large

from Mennonites as from the other denominations in question. In 1913 the sum of 68 cents was contributed to foreign missions for every member of the eleven denominations, while \$1.63 was given for every member of the Mennonites in America. By 1920 the figure for the eleven denominations had risen to \$1.66, while for the Mennonites it had risen to \$3.06. By 1927 the figure for the eleven denominations had dropped to \$1.24, while for the Mennonites it had dropped to \$2.94. Comparing the total contributions for foreign missions, home missions, and relief work, we find that in 1913 the sum of \$2.15 was contributed for every member of the eleven denominations, while \$2.38 was given for every member of the Mennonites. By 1920 the figure for the eleven denominations had risen to a peak of \$5.75, while for the Mennonites it had increased to \$7.20. Then followed a gradual decline until by 1927 the figure for the eleven denominations stood at \$4.17, while for the Mennonites it was \$4.82. From the above we conclude that the Mennonites will probably continue to give less for local congregational purposes and more per member for missions and benevolent purposes than other denominations. On the other hand, it is evident that Mennonites have been following the normal distribution curve quite closely and will probably continue to do so. The same conditions affecting other groups have in the past and likely will in the future also affect Mennonite giving.

This general drop in contributions since 1920 has been explained in various ways. The more frantic the person the more fanciful the explanation has been. The drop is probably largely due to increasing local congregational demands, the changing purchasing power of the dollar due to economic conditions during and since the war, and the forced reevaluation, reinterpretation, and reconstruction of the missionary idea along with the rest of our religious thinking in recent years. The disquieting results of all these factors will probably subside as soon as conditions are more settled and the thinking of people has again found its bearings in this changing world.

Some future changes indicated by recent

developments can only be mentioned here. The Mennonite missionary message is slowly becoming enlarged and more inclusive. Increasingly it is thought to pertain to this life as well as to the life to come, to the body and mind as well as the soul, and to society as well as to the individual. Mennonite mission work is more and more coming to include educational, medical, industrial, agricultural, and other phases of activity, besides pure evangelism. The Mennonite missionary worker is required to have more training than formerly. College graduates are rapidly replacing the workers of former days. Specialized training above college will become more and more necessary in the future.

Various developments in the foreign fields will have considerable influence upon future mission work. The introduction of industrialism, the spread of modern education, the wide acceptance of the scientific method and spirit, and the rise of nationalism are far-reaching forces. The demand for self-determination in religious as well as other matters will have to be taken into consideration in all mission work. Increasingly the nationals of these countries are insisting on having a voice in deciding how mission funds are to be spent, what form of mission work is to be carried on, and what type of missionary is to be sent them. Because missions and boards for the most part have ignored these demands they are becoming more and more determined, e. g., in one Mennonite mission the nationals are beginning to voice their growing conviction that in order to have real coöperation they must secure representation not only on the mission in the field but also on the board in America. These developments might well give us pause. It is clear that missions and boards will hereafter be influenced much more by the nationals themselves than was formerly the case.

In closing let us raise the question, what will the missionary interest ultimately do to Mennonites? Because of their non-conformity during and after the Reformation, Mennonites were persecuted and suppressed. Their natural defense reaction was isolation which came to be idealized and was clung to after the cause for it had disappeared. Catholics and Protestants had suppressed Mennonites and so were identified with the world. Whatever the world did

was wrong, even though it was mission work. Furthermore, mission work implied direct contact with the much feared outside world and hence was long resisted. The missionary interest is broadening and liberalizing and in direct conflict with the narrowing tendency of isolation and non-conformity. Hence the long struggle before the missionary idea was finally accepted in Mennonite circles. In fact, some groups have not been touched by it yet, due to extreme isolation and non-conformity. There is some evidence that the missionary interest will increasingly bring Mennonites out of isolation and tend to merge them with the larger stream of modern Christianity. In other words, Mennonite missions will not only be a means of salvation for many in the mission fields, but by the reflex influence of this missionary interest the Mennonites themselves will also increasingly be saved. It is true of a group as well as of an individual that "He that loseth his life for my sake shall find it." May God bless the future of Mennonite missions and make us equal to the challenge they present.

THE AMIE SUPPORT FUND

For the benefit of the numerous supporters of this fund the Board desires to make the following statement:

Mr. and Mrs. Milton Amie are regular missionaries of the Congo Inland Mission, stationed at the Nyanga Station and doing splendid work. Before going to Africa in 1928, Mrs. Amie made rather an extensive trip throughout the country in an effort to locate support for herself and Mr. Amie. Before starting for the field she had secured in pledges almost enough support for two missionaries for a term of service. About fifty different individuals pledged toward this support.

For unaccountable reasons some of these pledges have not been paid in full and others have had no payments whatever made. This failure has occasioned a great hardship on these two missionaries eleven thousand miles from the home folks.

Recently the efforts of the Board have succeeded in reviving some of these back pledges which, together with those that have been paid regularly, will provide considerably more than half of their support. The Board desires to express its appreciation to all who are

aiding in providing the support of these missionaries.

In the December issue of this publication a full report of all receipts to the *Amie Support Fund* from all sources since the beginning of 1928, will be published in this publication. In the future the Treasurer will furnish a detailed report of the Amie Fund receipts and also report of other direct contributions. These reports will be published monthly in the Messenger beginning with the December issue.

SAILING FOR AFRICA

The latest addition to our missionary force is Miss Helen H. Tieszen of Marion, S. Dakota. Miss Tieszen appeared before the Board at the time of the September meeting and was finally appointed as a missionary. Sailing arrangements have been made and on November 7th, she expects to sail from New York for Antwerp on the S. S. "Westernland" of the Red Star Line. A matter that is greatly appreciated and that shows the fine Christian spirit of Miss Tieszen and her family, is the fact that they have agreed to be responsible for her entire support while on the field. This decision on their part was the final deciding factor to send her to the field at this time.

Miss Tieszen can feel, however, that the Board and home constituency are earnest in their prayer that God may make her a channel of large blessing as she becomes a member of its missionary force in Africa. It has been

very appropriately suggested that her friends and relatives could considerably lighten this financial burden by making substantial contributions toward her support. Any such gifts handed to members of her family or sent direct to the C. I. M. Treasurer and specified



Miss Helen H. Tieszen

as "Tieszen support," will be used entirely for this purpose.

Miss Lydia Jantz of Mountain Lake, Minn. who has been appointed as missionary in the A. A. Jansen Mission at Kafumba, will accompany Miss Tieszen on the trip to Africa. May God speed them on their journey.



NEWS FROM CONGOLAND



Mukedi, August 6, 1930.

Dear readers of the Messenger,

Greetings to you all in the Lord, with Hebrews 13:8—"Jesus Christ, the same yesterday, to-day and forever." Praise His name, He is not only at all times the same but in every place. In Congo as well as in the States, His power is the same, and His love is the same.

Perhaps you will be interested to hear of some experiences we have had and some incidents that have taken place during the last few months. Some of them are sad, but to know them will no doubt help you to pray more intelligently for the work.

During the last month there were two cases of drunkenness among our baptized Chris-

tians. When we called all the Christians to decide what must be done with those that were drunk we found out that many of our boys had been drinking palmwine, not drinking themselves full but taking some occasionally. Even one of our best boys confessed that he had been drinking some, but he said that since the two were drunk he has not taken any more. Afterwards he came and said that he was very sorry he had drunk and that he would never do it again. Likewise others have come and confessed and said that they would never drink again. I am afraid these things do not sound good in your ears, they do not sound good to us either, but on the other hand when one considers the conditions in which

these boys and girls are brought up one does not wonder that they are tempted to drink. We do not excuse them for it by any means, they must be disciplined, but we can not say that because they drank they are not Christians. They have no ice cream parlors to go to, sometimes even good drinking water is a long way off, and in this hot climate, is it any wonder that they like palmwine when they have been drinking it from childhood, even from babyhood? Any youth can get his own palmwine, not needing to spend any money for it. All he needs to do is to climb a palm tree, tap it and hang a gourd. However, some prefer to buy it rather than get it themselves. I tell you this that you may realize the terrible force of the native Christians' temptations and that you may more intelligently pray for them. We know that the power of God is more than equal to the severest temptation.

One of our Christian young men is troubled with epilepsy. He has often prayed and asked us and other Christians to pray for him that he might be healed. He is a good conscientious boy. One day he came to morning chapel with his face all radiant. He asked for permission to speak. He said that he had been in heaven during the night and he could not express how beautiful it was there and how happy he was over it. He related how he asked in heaven where Mama Dinanga was, (Dinanga is my native name), and they told him she (I) had not yet come. His speech was rather incoherent, but one could not help but feel that he had seen something wonderful. For days, everytime he would look at one he would laugh out loud and make some exclamation of his joy.

In April Miss Bertsche and I went to the north in our district on an evangelistic trip, taking some of our Christians with us to help speak and sing. In most villages the attendance at services was good. At one village we found a boy who had dropsy. He looked as tho he would not have much longer to live. His own people had already given him up to die, having made a tiny grass hut for him to sleep in all by himself. Every one was afraid of him, thinking they would get the same sickness if they would sleep with him or be near him. He seemed to drink in the Gospel message and when asked if he wanted to come to the mission he said with tears in his eyes that he wanted to come. We told his brother and the chief of the village that they should not delay in bringing him to the mission. A few days

after we arrived at home they brought him and he has been here ever since. Now his swelling has all gone and he looks normal. He says he has no more pain. He runs around like any of the others and is very happy about it. This is one of God's gracious answers to prayer. The natives say they have never seen any one like him get well.

In our last term of school we had about 147 pupils enrolled but the average attendance did not reach that number. About fifty pupils, boys and girls, can read well in the Bible, others can read slowly. We had more but once in a while some drop out. We pray that the Word which they read may still follow them and be the means of their conversion. What we need is more literature. How fine it would be if we would have the whole Bible in the language of this people and could read it right off!! But this is a work for years. Luke is the first and only book in real print. Mark and Romans have been Mimeographed and now Matthew is being printed on our duplicator. We are at the fifth chapter at present. It is slow work, yet I must say to the credit of the boy who is setting the type that he is doing remarkably well, never having done any work of this kind before. Acts and John have been typewritten but necessarily only a few copies of each.

In the week day Bible class for our teachers and prospective teachers 34 are enrolled, 29 boys and 5 girls. The latter have attended only about three classes, having just come into the class. We are now studying the book of Matthew, before it is off the press, using it almost as fast as we can duplicate it.

Dear reader, may we ask you to pray, first, For the native Christians, that they may grow in grace and in the knowledge of the Lord; that they may be delivered from all fear and superstition concerning their old native customs; that those who go to villages to teach and preach may feel that the Lord sent them, not we, and that they may stand firm, not being overcome by temptation. Second, For the boy who has epilepsy, that if it please the Lord he may be healed. Nothing is impossible with God. Third, For the boy who had dropsy, that he may be kept well and become a true Christian and a soul winner. Fourth, that there may be thorough conviction of sin in the hearts of those who hear the Gospel message from time to time but who still seem unmoved, that they may turn to the Lord. Fifth, that the Lord would especially help us in trans-

lating the Bible into the language of these people. The Lord knows better what we need than we do ourselves, so whatever else the Lord lays on your hearts to pray for us, pray for that, and be sure we always need your prayers.

Yours in His service,
Agnes Sprunger.

Charlesville, Congo Belge,
West Central Africa,
August 12, 1930.

Dear Readers of the Messenger:—

Just a few lines to let you know how the work is going along here at this station at present. It is with thanksgiving and gratitude that we look up to our heavenly Father for all the blessings we have received until now.

We are almost through the dryest dry-season we have had since we came to the Congo. Usually the rains stop sometime in May and then we have dry until September with the exception of perhaps one rain sometime in July, but this year we had the last rain the last day of April and after that dry until the night of August 8, a nice shower came which put some life into nature. Before that everything was as dry as we have never seen it before. Since the dry season came in earlier the rainy season may come in a bit earlier too perhaps a week or so.

Last week I took a trip to the teachers who are out in the outstations. Since the state has been moving the villages around so much in order to get them just exactly to the right place it made the people restless and took them quite a while to settle down and put up houses to live in. The chapels had to wait. Some of these villages were moved several times and during this time no food was planted and hunger followed. But now I think the villages will stay where they are for a while at least and the people have started to build their houses and make plantations. In some places they had started to carry lumber, but that lay around so long that it began to rot on the ground. The last time the teachers came home to get their pay they complained that the only thing that hindered them in their work was that they had no place to meet. So after school closed here at the station I drove out to see what could be done. At one place there was nothing done, at another place a few poles were up and the rest were lying on the ground. At a few other places the chapels were about half finished and in that state they had been

for at least the last six months. During the dry season they have no time to build. They must go hunting. During the rainy season they cannot build because of the rains and so it was absolutely impossible to get anything done.

The day I arrived at the different villages everybody was out hunting but they all promised that tomorrow they would all be at work. I gave orders that tomorrow I would be back and see every man in the village at work on the chapel. They promised very faithfully and so we proceeded with our minds full of doubts. After going through a few more villages and giving the same orders and receiving the same promises we arrived at Kangan-du's village. He is the big Bakete chief, has a large village and a good place to stay over night. He had a large chapel started and about half finished and in that way it had been standing for several months. After visiting a bit with the chief he also promised that in the morning he would call all the people together and they would all go to work. Next morning he sent out some men to call the people to work. Some came at once, others more reluctantly and a few ran to the forest but they got them back afterwards and all went to work. The chief himself acted as the captain and a few others as his helpers and the work progressed nicely. Then coming back to the other villages we found that the teacher and his chief had been busy getting the people together and they were all busy building their chapels. In one place even the women were at work carrying dirt into the chapel to make a better floor. The four days that we were with them they finished all the chapels except in one village where it took a bit more persuasion. They have a new medicine here which they call tshimanya. They say that medicine protects them from all danger of any kind even if the state wanted to take them as prisoners they could not because the medicine would protect them. In this last village they were rather daring but when they saw that the medicine did not worry us so very much they decided to go to work.

The people as a whole are different from what they used to be. In some places they seem to have perfect anarchy in the village and it seems to me that if this goes on a few years more and then a strong communistic leader comes in the state would some day wake up with a job on their hands which they are not anticipating at present. Therefore we believe that the command which Jesus gave to Judas

just before His suffering comes to us to-day: "What thou doest do quickly."

But among all these restless activities there are still people who are seeking the Lord and they begin to come from such places where they are least expected. When I came home from my trip I stopped in a village close to Lubudi, one of the large Forminiere centres. We have a teacher in that village and while I was there a native came driving a Forminiere truck. At first he seemed a stranger to me but afterwards I remembered that he had been here at Kalamba in a Sunday morning service not so very long ago. He was one of their best truck drivers. When he saw me he stopped and got off the truck and came to me and asked what he should do. He wanted to become a Christian and then quit his work for the Company and come to Kalamba and go to school and prepare himself for Christian work. I told him that he should do just as he felt that he ought to do. First of all be sure to be a Christian, then if he wanted to go to school he would have to quit his work for the Company because it would be impossible for him to do both at the same time. Then he pulled out of his pocket a Catholic rosary and asked me what to do with that. I told him to throw it away or do as he pleased with it because it was of no value whatever. Then he went to one of our teachers of this station who was with me on this trip, and talked to him a while. Those two had known each other for some time. After that he went back to his truck and went on his way. What will become of this case will be seen within a few months. Those truck-drivers are a rather tough bunch and a case like this is almost like a flash of lightning out of the clear sky, but we pray that the Lord will bring him to the full knowledge of Jesus Christ.

Must close. Pray for the work here that many may find the Lord.

J. P. Barkman.

GLEANINGS FROM PERSONAL CORRESPONDENCE

Miss Helen C. Stoesz—Sept. 8th. "Just arrived in Antwerp. Tomorrow I expect to go to Brussels. Had a very enjoyable trip. I would much rather go on to Africa than to stay here for study."

Miss Amelia Bertsche—Aug. 6th. "All are well in Mukedi and the work is going on as

usual. Next week we open the third term of this year's school. It was very good to see and have Mr. Sommer with us for a few days. We are happy to have him back on the field."

Mrs. Milton Amie—Aug. 1st. "We saw some Batshoke and they are wild with joy over the idea of a new mission in their tribe. . . . Sommer was just here. He is going to be a big asset to the field with his new enthusiasm. He sure has a right attitude toward the natives. They are all so happy about it."

Rev. O. Sutton—Aug. 8th. "We had a Field Committee Meeting here July 16th and I suppose you have received the minutes of that meeting before this will have reached you. As you will notice from the minutes of that meeting, it was arranged that Mrs. Sutton and I start in the Batshoke district. . . . We have decided to start at the place Mr. Enns and I found near the Louva River. . . . The Lord has been working wonderfully here at Charlesville during the last few months. We baptized 107 converts here last Sunday (August 3rd). It certainly makes us rejoice and gives us new courage in our last days of service here at this station. . . . The Lord willing we will leave here next Tuesday (August 12th)."

J. P. Barkman—Aug. 13th. "We are wondering when the new missionaries are coming out. . . . They will be needed badly after we leave for home. . . . We also had the pleasure of meeting the Grabbers at Djoko Punda. We are glad they came and we think they will make real good missionaries. . . . Tomorrow morning Mrs. Barkman and I want to start on a trip to Lubondai, an A. P. C. M. station, and stay there for about a week. I got a new passport to go into Angola but still need a vise. . . . Thought I would go and visit Klein-boy and his people. We have left them by themselves too long already. Will let you know later about the trip."

Miss Agnes Sprunger—Aug. 6th. "Mr. Moser is going to Nyanga next Saturday to conduct Communion service there on Sunday. . . . Yesterday and today the state doctor was here examining our boys and girls for sleeping sickness. He is the first man whom I have met in Congo not being in mission work who does not smoke."

BISHOP SAMUEL ADJAI CROWTHER

By Miss Blanche Claes

His father was a weaver in Oshogun in Yorubaland, and a councillor of the village. His brother cared for the farm, and Adjai, as a boy, played. He was leader of his band; for negro boys usually band themselves together, answerable to and cared for by no one. Because of peculiar circumstances attending his birth, it was prophesied that he would be one celebrated and distinguished to serve the great and highest God. During his childhood, when his prosperous father's house was burned, he rescued the idols, whereupon many said he would be a great worshipper of gods and would restore the gods to the nation.

When about fifteen years of age, one morning early, Eyo Mohammedans whose headquarters were twenty miles distant, approached the ill-fortified village which they burned, and carried the inhabitants away. Adjai and one sister fell to the lot of slavery to the chief who immediately sold him. There months later he was carried off to Ijahi where he was to be sold to the Portuguese. The slaves had been in chains about four months awaiting the slave ship when finally they were put on board and started to Europe. The ship had gone but a short distance on the ocean before it was overtaken by the *Myrmidan*, a British ship, which brought aboard, fed, clothed, banded, and liberated the blacks. A day or two later the ship reached the Sierra Leone in Africa where Adjai and the rest were put ashore.

There in Sierra Leone, he went to school and grew into manhood, attending the services of the Church of England. In due time, he decided to accept the Christian faith, and to live a consistent Christian life, taking the name of Samuel Crowther. The British missionaries took him to England once when they had occasion to go, indicating the intimate friendship that he enjoyed with them. On returning he entered Fourah Bay College at Regentstown where his name is recorded as the first student. Here it was where he decided to become a missionary. He taught school for some time, however, and acquired a wife who had been among those captured by the Eyo Mohammedans and liberated by the British. Both cherished a desire to return to their own people to preach the Gospel. Mrs. Crowther proved a true helpmeet; for during his long absences she took charge of

the schools and mission children, throughout their fifty years of married life.

Native Christian Traders of Sierra Leone decided to undertake the hazardous journey back to Oshogun. When the villagers saw whom they had mourned as dead and witnessed their changed lives, they begged for one to come to teach them this Gospel "that makes men so clever." Finally Samuel Crowther and Henry Townsend were sent in 1845 to Abeokuta (the name of the reconstructed village on the site of Oshogun). Crowther's influence increased in Abeokuta and spread to other districts as he journeyed through western Africa.

The realization of the worth of native Christians dawned in 1854 when he led an expedition up the Niger and Benue Rivers. Previously, an expedition of one hundred fifty set out; but in two months, forty-three died of malaria. This second expedition proved a complete success. Freedom from fever was attributed to Crowther's advice. When it was realized that white men could not live there, application was made to the Archbishop of Canterbury to consecrate Crowther as Bishop of the Niger. In 1864 he was duly appointed and continued as such until his death in December, 1891.

During his twenty-seven years of ministry as Bishop, he saw the opening of the Niger, the establishment of the Niger, Yoruba, and Delta Missions, the growth of Missions, an increased number of missions, schools, and a college, the translation of Scripture, and cannibalism and sacrifice of twin children almost abolished. Crowther also strongly urged the need of a thorough knowledge of Arabic and Koran in dealing with the Mohammedans. His mind seized the value of palm oil trade to supplant that of rum and where this was developed, the plane of living rose.

Bishop Crowther is the outstanding native missionary in Africa, for his life is unimpeachable, a living saint, despite the fact that he was only a lifetime removed from paganism. Yet, we quote his letter to the Church Missionary Society of London in 1834: "I would urge the parent Committee to supply the Niger Mission with as many European Missionaries as they can. The Europeans are better managers. We shall be content to work under their direction as in former years." The difficulties in his administration were due to the goodness of his heart, for he refused to hear ill of any one. Consequently, he was led

into serious errors of judgment at times. "Even in the case of Samuel Crowther, it was confessed that his easygoing judgments and want of steady vision or will to maintain certain standards had allowed the work on the Niger to fall into real evil and abuses."

When the day comes that the African has developed the degree of tenacity and solidity of character not yet attained, he will be of most value. Africa will be evangelised by the Africans, and those who will evangelize Africa are in Africa and must be trained in Africa for their mission. We must GO TO THEM, and it remains for the white young people to awaken to the realization that we have something that Africa needs and to pay our debt to them. Their progress depends upon us!

HAPPENINGS IN OTHER AFRICAN MISSIONS

Dr. R. H. Evans of American Presbyterian Mission in French Cameroons, writes in **WORLD DOMINION**—"One native worker is supported for every thirty-three of the communicant membership, and the native workers themselves are supporting one for every ten. In 1928 it took about 1250 members of our church at home to support one missionary." This result in Africa is achieved by voluntary tithing. The Church in Africa can rise to heights which we ourselves do not reach.

Dr. Weber of the American Presbyterian Mission hospital in Elat, Cameroons, writes in **WORLD DOMINION**—"There were but 335 confessors from among all our patients last year as against more than six hundred each year for the two preceding years. Actually there were but 118 converts at the Central Hospital itself. This really makes us sad. Of these, however, we have ascertained that sixty-nine percent have gone forward in their Christian life in their villages." This hospital had 19,271 patients during the year of which 7,708 were pagans. It is manned by one missionary doctor, twenty African male assistants and ten women.

Mrs. Esther E. Beahm writing in the October issue of **THE MISSIONARY VISITOR**, says—"Never in the whole history of our mission in Africa have we had such great cause for rejoicing as we do at present. Our work here has been among the Bura people, but we have been limited to work with only

a small per cent of them. For some years we have not been permitted to go beyond the Hawal River. Garkida is right on the river and even though a friend was dying just across the river the doctor could not go to help him. Some months ago the doctor and nurse were given freedom to work over in Bura proper. The government's reason for withholding us from that territory has been that they did not want to interfere with the Moslems for many of the ruling class are Moslems. We have felt sure that God has wanted the Bura tribe to have Christ before Mohammed has had too great a foothold. A week ago we had a message that the Governor was ready to grant a site to our mission near the heart of Buraland. A committee was at once sent to select that site. Now we are awaiting the Governor's reply to our selection. We are very eager to give Christ to the Buras and at the same time cause no embarrassment to the government for having granted us the privilege. This new station will be on the Biu Plateau which is about one thousand feet higher than Garkida. This will make it a health resort in comparison to our present locations. A larger variety of fruits and vegetables can be raised. Rejoice with us and pray that we may be faithful to this new trust."

In July, 1929, **WORLD DOMINION**—"The Annual Foreign Mission contributions of the Alliance churches in North America average fifty dollars per member."

W. P. Hedges in **WORLD CALL**—"For the year of 1929 there were added to Monieka's larger church roll by primary obedience twelve hundred and seventy-nine. Our aim for this year is not less than two thousand. We sent out from the mother church the first of this present year one hundred and one teachers and evangelists with the thought, 'Two thousand this year for Christ.'

"Last month we baptized one hundred and five. After our convention we expect to begin visiting the small groups of Christians, baptizing the candidates, and perhaps organizing a church or two."

What the Lord wants of you is not your overplus money, or your stocks, or your property; no, He wants your life, your heart, your all. Are you willing to give your little all for His Great all?—Selected.

THE RELIGION OF WEST AFRICA

By Lester H. Bixel

I. Introduction

A careful study of the map will show the place occupied by the various races of Africa, namely, the Negroes, Bushman, Hamitic, Semitic, Bantu and the Hottentot.

The race with which this paper is concerned is the Bantu. Bantu means "the people." The prefix "ba" is prefixed to the stem ntu." In the singular "mu" is prefixed to the stem "ntu" meaning "person." This particular race is divided into many groups, numbering about fifty million. We must not conclude that every one can understand the dialects of all the others. In our territory alone which is assigned to the Congo Inland Mission, there are at least five tribes speaking different languages, namely, Bashilele, Bampendi, Batshoke, Baluba and Lua'ua. The last two tribes speak practically the same language. Sir Harry Johnson in his book gives at least two hundred and twenty six samples of the Bantu languages. In the study of both the structure of these languages and their vocabularies one finds that they are one.

II. Religion of the Bantu

Creator

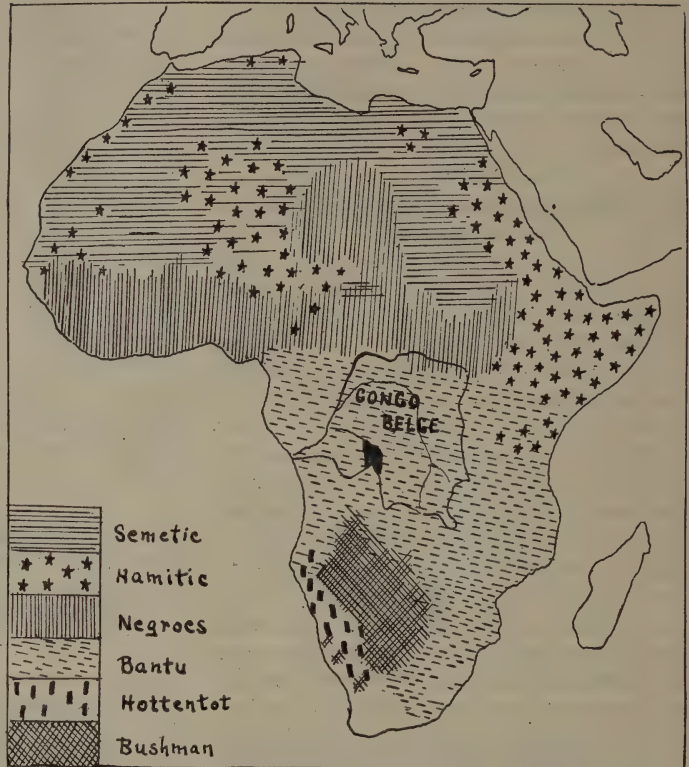
In studying the native religion it must not be overlooked that they do believe in a God-Creator. They believe in Nzambi (God) as the creator of all things: of mineral and vegetable as well as of animal life. But he is an absentee God, interested only in the great things of the world. He has no interest in the ordinary affairs of life and for this reason he is not worshipped. The several names by which the different tribes designate him are as follows: Nzambi (in our district), Lesa, Nfidi Mukulu (Elder), Mulungu.

Form of Religion

The form of the Bantu religion is known

as animism, that is, the worship of spirits. They conceive of everything in the world—every tree, every hill, every rock, every spring as having a soul or spirit. These spirits are malevolent, but can be made benevolent through propitiation. In other words they are spiteful, disposed to injure others but can be made to possess love to mankind. They can show gratitude or take revenge. A spirit of a person who has died may return and haunt a person and

Races of Africa



Patterned after chart in, "Race Problems in the New Africa" by Willoughby.

take revenge. Because of this belief fear enters into their worship of their ancestors.

Ancestor Worship

It is universally believed that there is a close relation between the living and the dead. The living are dependent upon the dead in fighting evil and the dead are dependent upon the living for their well-being. The natives put their faith in the spirits of their ancestors who have a power all of their own. These spirits are powerful and great care must be taken in giving them the proper attention.

When I traveled from one village to another I was convinced that the natives are

deeply religious. One finds fetishes everywhere, at the entrance of the village, in front of the house, on the roof of the house, dangling from the ceiling, in the hair.

III. Witchcraft

The Terror of the African Life

F. H. Milland describes witchcraft as "the poisonous creeper that spreads over Africa and impedes all progress." This is the terror of the African's life. The outstanding words which come under witchcraft are, accusation, divination, trial and execution for witchcraft. The two most important characters that play an important role in witchcraft are the witchdoctor and the witch. The witch bewitches people and the witchdoctor attempts to find the witch.

Cause of Death

To the Bantu such a thing as death from natural causes does not exist. Whatever ill befalls the man or family, it is invariably the result of witchcraft. That is, if a person dies it is because he has been bewitched. In case of death the witchdoctor is consulted and he proceeds to find the witch. To the Bantu believers in fetish worship, to kill a witch is a judicial act. He does not call it murder but an execution. In a neighboring village, perhaps twenty minutes walk from our main station, Charlesville, they had a severe case of smallpox. Death claimed several lives. The witchdoctor accused three individuals of witchcraft and gave them the poison cup. According to the native belief if a person dies after taking the poison he is guilty, if he vomits he is innocent.

In some instances the evil is caused by angry spirits. In another village where there was a contagious disease, the village people claimed that the disease was sent because spirits were angry with them. To befriend these angry spirits, meat was placed in a small house erected on top of two or more posts.

Afraid of Witches

Whenever the village people find out that there is a witch in the village they are in terror. Our native carpenter found out that a neighbor woman was a witch. On one occasion she sent a young girl to steal the strap from his sewing machine. This strap was placed in a clay pot which was then placed on top of a tree. After completing her work, she informed the carpenter that he would die in three months and she would eat his flesh. The

carpenter believed this and because of fear he was unable to eat or sleep. The friends and relatives of the carpenter after hearing the news, beat the woman so badly that the matter was finally taken up by the state. The matter was settled and the carpenter got over his fear again.

One cannot fully imagine what life must be under conditions in a religion of fear. The natives must be in suspense at all times. Innocent persons are unable to tell at what time they will be accused of causing death.

Fetish Rock

At the very gateway of Congo Belge as one steams up the river towards Matadi, a frowning rock rising sheer from the river may be seen. It is known as the Fetish Rock. One of the Baptist missionaries states that it is from the summit of this rock that those accused of witchcraft were thrown to test their guilt. If the accused died it was sufficient indication of guilt. If they were merely maimed it was a proof of innocence.

Charms

The manufacture of charms seems to be a line of business with the witchdoctor. There are charms for everything—charms to secure health, to keep away sickness, to receive good luck, to keep away enemies, to keep away thieves, to secure good health. The natives have a variety of charms such as horns, shells, images, skins of reptiles, bones, magical signs, etc.

One day a chief came on my veranda and got hold of my broom. As he was picking some of the seed from the broom-corn one of the missionaries placed his hand on the chief's head and felt something hard. Upon investigation he found two tiny images in his thick, black, curly hair. The chief objected to having the images removed because they were the means of driving away sickness. He said his head was sick.

I have in my possession a horn which was at one time worn around the neck by a native boy. In the large end of the horn there was medicine. He too objected seriously in having this horn removed. This charm, like the small images, had the power to drive away sickness.

A good many of the Bampendi natives have in their possession small models of human faces carved out of wood or ivory and worn suspended from a string around the neck. These little masks can be purchased from the

medicine-man. They are considered as having infallible charms against various diseases.

When one travels from one section to another he often finds at the edge of the fields shells which contain "buangu bua lufu" (death medicine). Should a person enter the field for the purpose of stealing, the death medicine would kill him.

V. Circumcision

In performing the rites of circumcision there is much display in some of the tribes. The boys who are circumcised are generally from nine to twelve years of age, but sometimes considerably younger. (It is difficult to tell the age of the African children because no records of their age are kept).

The operation is performed with a small knife. After the boy has been circumcised he no longer lives in his mother's hut but sleeps in the hut with the other boys who have also been circumcised.

THE BRIDGE-BUILDER

AN OLD MAN, travelling a lone highway,
Came at the evening, cold and gray,

To a chasm deep and wide.
The old man crossed in the twilight dim,
For the sullen stream held no fears for him:
But he turned when he reached the other
side,
And builded a bridge to span the tide.

"Old man," cried a fellow pilgrim near,
"You are wasting your strength with building
here;

Your journey will end with the ending day
And you never again will pass this way;
You have crossed the chasm deep and wide,
Why build you a bridge at eventide?"

And the builder raised his old, gray head—
"Good friend, on the path I have come," he
said,

"There followeth after me to-day
A youth whose feet will pass this way.
This stream which has been as naught to me,
To that fair-haired boy may a pitfall be;
He, too, must cross in the twilight dim—
Good friend, I am building this bridge for
him."

—Will Allen Dromgoole.

The full consecration by which we put ourselves—our aims, our work, our plans, our lives—utterly into the hand of God is the only pathway to power.—Selected.

The rains and the storms are good in their season. They keep the soil from being parched by the shining of the hot sun.—R.

AFRICA

The gloom of that dark continent is being penetrated by the light. There was a thirty-seven per cent gain over last year in conversions and fifty per cent gain in native contribution. The mission schools are not only full, but turning away applicants for lack of room. At Mutoto, not far from the banyan tree under which Livingstone's heart was buried, the schools are crowded. The girls' home is filled to overflowing, and the boys' home has sixty more than the limit. The Bible school is overrun with two hundred men and one hundred and fifty women. "As in the days of the Goth and Vandal, the battle-hymns of the Christian crusade are ringing in triumph over these conquered races and nations."

This is our Saviour's challenge to His beloved Church, to bestir herself for that holy cause which lay so near His heart and inspired His farewell command.—The Presbyterian Survey.

THE UNSEEN TEMPLE

A BUILDER builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches
All fashioned to work his will.
Men said, as they saw its beauty,
"It shall never know decay.
Great is thy skill, O builder:
Thy fame shall endure for aye."

A TEACHER builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised her unceasing efforts,
None knew of her wondrous plan;
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll,
For that beautiful unseen temple
Is a child's immortal soul.

—Anonymous.

There are two spirits of prayer: one that prays to get what it wants; the other to know what God wants it to have.—Publisher Unknown.

OUR BOYS AND GIRLS



Mrs. E. A. Sommer assisted by Misses Pearl
Ramseyer and Dorothy Basting



A SUGGESTIVE PROGRAM FOR MISSIONARY DAY

Processional, "The Light Of The World Is Jesus," played softly as an introduction. Following this the children enter, singing the words of this song.

1. Responsive reading, Psalm 115.

2. Prayer.

3.—Hymn, "The Call For Reapers."

4.—Recitation, "In Mission Lands."

In mission lands the girls and boys
Don't have things like we do
But they are glad to know of God,
And learn how very true

It is He loves us every one
And I just guess that they
Are thankful for the mission folks
Who came to them to say

That all the boys and girls at home
Are thinking of them, too.
I'm going to do my very best
To help those folks. Are you?

5.—Recitation, "My Light."

*(see note at end of program)

(By small child carrying small lighted candle).

My light is not so very big,
It's just a candle small,
But if I hold it very high (lifts candle high)

O'er some its rays may fall
Whose path is oh, so dark, you see;
And light is for them as well as for me.

6.—Recitation, "Wouldn't You?"

I'd like to tell the story sweet
Of Jesus. Wouldn't you?
To help some other folks to meet
Their Saviour. Wouldn't you?
I'd like to travel all the way
To where I'd hear my Jesus say:
"You've helped my work along to-day."
I'd like that. Wouldn't you?

I'd like to help somebody know
Of God's love. Wouldn't you?
I'd like to guide their steps, to show
The true way. Wouldn't you?
I'd like to spread the word of cheer,
To brighten lives that may be drear,
To help the struggling hearts to hear
God's own Word. Wouldn't you?

7.—Recitation, "The Golden Rule."*

I would not like to live in lands
Where Jesus is not known,

Where no glad songs of praise are sung
To God upon His throne;
But where their prayers for help are made
To Gods of stone and wood
That cannot hear or see or speak
Or help one to be good.

But if I lived in such a land
How thankful I would be
To learn about the one true God
Who loves and cares for me.
I would be glad if some one came
Across the ocean wide
To tell me of the dear Lord Christ
Who for me lived and died.

So I must do what I would like
To have you do for me
If I were a poor heathen boy
And YOU lived HERE, you see.
My money I must give, and then
My prayers to God each day,
That He will bless His children
Who have not learned to pray.

8.—Recitation, "Only a dime."*

It was only a dime that a little child gave,
But it carried a Bible across the sea,
And the story was told in a heathen land
Of the dear Lord Christ and His love so free.

By one to another the story was told,
Till it came to pass, as the years went by,
Where once they had worshiped idols, stood
A Christian church, lifting spires to the sky.

9.—Recitation, "A Missionary Dream."

(Recitation of a young person dressed as an old one. He or she may be seated by a fireplace, or in the light of a softly shaded lamp. The songs should come from the side or rear and be very soft, except where triumph is the predominant note. The last should come out loud and clear and, if soft lights are used for the rest, the lights may be turned on full for that).

I dreamed a dream the other night,
And it was strangely fair,
It seemed I'd crossed the rolling tide
And gone to be up there
Where saints redeemed in glory
Their songs shall ever sing,
And 'round the throne of God on high
The heavenly anthems ring.

(Music from without—"Hail to the brightness of Zion's glad morning." One or more stanzas may be used in each song.)

From many lands and nations
I saw the people there,
They'd come through many trials
To find God, free from care.

I'd sung that song of missions
On earth full many a time,
But now I knew its power,
Its message was sublime.

(Song—"From Greenlands Icy Mountains").
My dream changed, and the singing

Seemed full of meaning rare,
I saw the lines of workers
Who had been waiting there
On earth to know the future,
Who longed to bring the light
To those who sat in darkness
And shadow of the night.

(Song—"Watchman tell us of the night").

In matchless tones the music
Swelled out, and once again
I saw the Holy City,
The future home of men.
And all the joy of missions
Came to my soul once more,
As throngs of saved ones gathered
Upon that heavenly shore.

(Song—"Fling out the banner").
And then the strains of gladness

Rang out so loud and clear,
All traces of earth's darkness
Could not but disappear.

(Song—"The morning light is breaking").

I wakened, peace was with me,
A glad song filled the air,
I knew that Christ would conquer,
And love reign everywhere.

(Song, in which the speaker joins—"Jesus
shall reign where'er the sun").

10.—Exercise, "Missionary Spectacles."*

(A boy stands at the table on which is a box containing toy spectacles. From a group of children gathered near the four speakers come, in turn, to the "Doctor," putting on the glasses as directed. These afterwards, step to the front of the platform, reciting the last verse in concert.)

Doctor—

Missionary spectacles! come, friends, who
want to buy
To meet your varying needs, I faithfully
will try;
In my assorted stock, I keep such full supply,
That I can help the vision of every faulty
eye.

First speaker—

Sir, this is my trouble,
I always "see double,"
For when of the woes of the heathen I read,
I see their great sorrow,
And yet on the morrow,
I see only self, and my personal need.

Doctor—

Wear these glasses, when looking abroad:
"Seek ye first the kingdom of God."

Second Speaker—

Kind doctor, here's my danger,
I fear I am a stranger
To some of the beams that shine down from
above;

They say there's a glory
In this Gospel story,
That makes those who see it send forth
rays of love;
But I am content to feel its warm glow,
And never to others the radiance show.

Doctor—

Here are a pair of glasses
To aid your feeble sight;
Come out into the sunshine,
So gloriously bright!
"For God so loved the world, that He gave
His only begotten Son, that whosoever
believeth in Him should not perish but
have everlasting life."

Third speaker—

Dear sir, I see the Gospel light
Will scatter all the shades of night;
Still, there's a trouble with my eyes;
I am not strong nor rich nor wise;
I do not see what I can do,
To help to spread the light so true.

Doctor—

Take these glasses, wear them all the time;
And within your heart will sweetly chime
These kind words of Jesus all the day,
"Faithful in a little," "watch and pray."
Save your little earnings, come to mission
band,
Glad new ways of helping, you will under-
stand.

Fourth Speaker—

I don't see why the children
Should have so much to do!
Is that because my eyesight
Is not quite good and true?

Doctor—

Exactly so! You're almost blind;
And yet, some spectacles I'll find,
To help you from this dreadful state,
If you will but a moment wait.
Try these; and hear the Master's call;
"A little child shall lead them" all.

(The four in glasses, advance, and say, with
low bows:)

Oh thank you, skillful doctor!
We see much better now
Our blessings and our duties,
And prayerfully, we vow
To look, as did the Master,
Across the world-wide field.
Then, lovingly, and gladly,
Will we our service yield.

11.—A Playlet

Have a large black map of Africa at the back of the platform. This could be made by sewing black crepe paper or cotton to a white sheet on which an outline map of Africa has been sketched—cutting away the paper which goes over the outline of the map. A white circle of paper should be fastened on the map, showing approximately the location of our mission stations. Six strips of ribbon should come from this section each being

long enough to reach the front of the platform.

The appearance of the platform might be improved if some cedar trees could be placed at the back to hide the edges of the sheet as much as possible. The taller trees being placed just in front of the edges of the sheet and smaller trees next to the larger ones.

Each child should have a placard hanging by an invisible thread around the neck, on which is printed in rather large, plain letters the need they are representing. These cards should be worn with the plain side out until each child has finished speaking, when the card is to be turned over.

NEED. (Dressed in a black cloak, with head covered. Enters slowly and comes to the front of the platform and speaks in deep tones).

Africa's needs are many. In that dark continent there are over one hundred and fifty million people. Some have found the light, many are groping after something, they know not what, but there are millions who are so wicked that they do not seem to have any desire for better things. But, thanks to God, the missionaries have come, and have driven a wedge into the very heart of heathendom! The hardships which they have undergone in our early work are past description—sickness, death, separation from loved ones at home, and the great discomforts of living and travel. But—let us hear from our messengers of some of the most urgent needs. (Need steps to the opposite side of the platform from which the children are to enter). (As the boys and girls enter each one takes one of the ribbons which come from the heart of Africa. They also have placards around their necks, on which are written the words NEEDS which each one represents; these names are to be turned from view until the pupil wearing it finishes speaking).

(Enter "Infants", "Girls", "Schools", "Homes", "Churches", and "Hospitals", in order given, taking their stand so that "Infants" will be at the right of the platform when facing the audience).

INFANTS.—Infants are welcomed with delight in Africa. Often celebrations are given in honor of their arrival. But unlike the baby who is gently bathed and cared for on its arrival, the Congo baby's first bath is a brisk scrubbing with sand and water, and clothed in an elaborate robe—one long string about the waist. The shivering infant is then shaken and jolted until it goes to sleep. Its first meal is of native bread, which is a stiff, starchy mush, rolled into small balls, dipped in palm-oil and stuffed down the little throat. Often palm wine is given it to drink. The natives believe that the child cannot grow up and be strong if fed only on milk, so they continue to feed them this awful food. After such treatment it will not surprise you to know that over half of the babies die in infancy.

Oh, Christians, send us nurses to teach us how to care for our babies. (Turns placard over so as to show name "Infant").

GIRLS.—In Africa the girl's future is very

dark. When she is small she has to work in the fields with her mother. She often carries her baby brother or sister around by the hour. She sees on every hand the tragedy of being one of the many wives of a cruel old man, and with horror she looks forward to the time when her father will take her around from village to village to sell her to the man who will offer him the most money.

Has your heart gone out in sympathy to the black girl with the big wide eyes and gleaming white teeth, so eager, so ready to follow, so glad to give up those horrors and sorrows and sins, if only there is some one who loves her enough to take her away from them?

Oh young woman do you not see a wonderful opportunity to serve your Master by carrying your Light to this dark continent that through you these girls might be helped in breaking the fetters which are holding them down? (Reverse placard).

HOMES.—Building homes out there is a slow business, for the bricks, the doors, windows, screens, furniture and everything have to be made, because we have no stores where such things can be bought. Building in Africa has been very much like the story of the Three Little Pigs.

Long ago when the first missionaries went to Africa they lived in houses of grass like the first Little Pig. The ants, fierce ones like the Wolf, came along and drove them out. Later, the missionaries, like the second little pig, built houses of sticks and mud. Then the ants came along again and tore their houses down. It sounds strange to you that little creatures like ants could tear a house down. I know, but there are ants out there which we call white ants, that eat wood, grass, paper, cloth, leather and all sorts of things.

The ants tore down the houses of sticks of the missionaries, just as the wolf did for the second little pig. Now the missionaries are trying to build houses of bricks, like the wise third Little Pig.

The missionaries were so happy when the people of the home land gave them money to build better homes. But we still have few men to do the building.

Have you a big brother or an uncle or a cousin who knows how to build houses whom you could persuade to go? Perhaps some of you Junior boys who love to build things now will begin making plans to go over and help when you are grown up. (Reverse placard).

SCHOOLS.—China is usually called the "Topsy Turvy Land Of The Globe. But Africa is topsy-turvy in one respect—the boys and girls can read better than some of the native pastors. These pastors know enough to read their Bibles and write very poorly, but they were the best we could get at first.

In each of the eighty or more out stations where we have work there is an elementary school, taught by the native evangelist. His equipment is a Bible, a well thumbed primer chart, a small blackboard, possibly a few other books, but it is a beginning and we face toward the future. Then, through improved

teacher training and methods, we hope to give to all those people scattered through the hills and plains of the Kasai a knowledge of better living, of hygiene and sanitation, of simple industrial arts, such as making brick, simple furniture, weaving, sewing, cooking, etc.; all of which will help to lift the natives from the dirt and disease in which they have been living, and will develop their self-respect, and will result in finer and stronger Christian lives.

From these elementary schools there are being sent to the more advanced boarding schools, those boys and girls who give promise of future usefulness as Christian leaders.

Oh, teachers, where in the home land can you find such an opportunity? Why not go where the need is so great—where you will be paid in souls for the Kingdom and the, "Well done" from the Master. (Reverse placard).

CHURCHES.—From the beginning of our work the church has made steady progress. It has gone through hard and discouraging times, but God has continually been adding His blessings. A returned missionary received a letter from one of our native pastors a short time ago. He writes very encouragingly, he says, "truly our work is going forward and God is blessing us." He also tells how the native Christians are really beginning to rejoice to give of their means, so that God's work may be extended even to regions beyond them. Since December 1st there have been one hundred and fifty eight people baptized just at one of our stations. May the churches at home receive a new inspiration from our forward going African churches. (Reverse placard).

HOSPITALS.—Will you come with me and take a look at the sick people in our territory? The territory is large—as large as the state of Illinois—and there are hundreds of thousands of people so that we cannot look at them all, but let us look at a few. Do you see the small boy with skinny limbs, a large distended stomach and a wan look on his face? There are many just like he. This little fellow has a disease called dropsy of the stomach and bowels, caused by not receiving the right kind of foods. These children cannot live long.

Here is another with a chain about his leg and leaning on a stout pole. His body too is thin and his eyes look heavy. He has sleeping sickness which is caused by the tsetse fly. Until recently there seemed to be no cure for this disease, but now a remedy has been discovered. In some of our villages more than half the people have the disease. In the last stages the patient sometimes goes insane and needs to be chained to a post to protect the lives of others.

Still another comes here with his body covered with large abscesses. Because these people do not know how to keep themselves clean and how to treat small sores, many have their bodies covered with these terrible ulcers and the best they know as treatments is to rub mud and other infectious preparations over the sores. Africa is a land of sick people. Always you can hear the beat of the tom-tom as

these suffering people lay down their lives in ignorance and their spirits go out into the dark world. We need doctors and nurses. We need medicines to bring healing. We need hospitals to which our sick can be taken to have their sufferings relieved. In this large territory with its four thousand people there is not a single doctor except a few that are employed by the Diamond Mining Company and no hospital to which we can be taken. Doctors and nurses! Will you come and help us? (Reverse placard).

NEED.—(turning to the audience). You have heard some of the needs of this great dark continent. You see how brightly the Light is burning now in the very heart of heathendom through these brave soldiers of the Cross. We have taken this section as our own—if we fail there is no one else who will do this work for us.

If we want to carry this Light to the farthest border of our territory, we must give

OUR LIVES
OUR PRAYERS
OUR MONEY

We can if we will.

- 12.—Song.—"I GAVE MY LIFE FOR THEE."
- 13.—Offering.—Presentation of Money Raised by the Children for the Missionary Children's Support.
- 14.—Consecration Prayer led by the Pastor.
- 15.—Song.—"AFRICA."
- 16.—Benediction.

(The playlet has been adapted from Anna W. Van Devanter. Revised by Rev. Eash and Mrs. Sommer)

*("Only A Dime", "The Golden Rule" and "My Light" taken respectively from pages 4, 5, and 3 of Missionary Treasury No. 4; and "Missionary Spectacles" from page 11 of Missionary Treasury No. 2, are used by permission of Lorenz Publishing Company, Chicago, Ill. All these numbers are marked with "**").

MORE PROTESTANT MISSIONARIES

"If the Congo is ever to become Protestant, it is now or never," declares the Rev. William DeRuiter, now in the States on furlough. Mr. DeRuiter reminds the Church at home that today many of the chiefs of the Congo are calling for evangelists, but alas! the Protestant Churches at work in the Congo have no evangelists to send because of a lack of missionaries and of money needed to train these native evangelistic workers. The Roman Catholic Church, according to our Congo missionaries, is putting four times as many workers into the Congo as all the twenty-eight Protestant denominations together. Surely these good men are right in begging the Church at home to wake up.—Missionary Voice.

FINANCIAL STATEMENTS

I. THE CONGO INLAND MISSION TREASURER

FOR MONTH OF SEPTEMBER, 1930

RECEIPTS

Balance in Account Sept. 1, 1930	\$	692.31
D. M. C.	\$	285.00
C. M. C.		1,061.63
Tieszen		800.00
Amie		291.00
		<u>2,437.63</u>
		3,129.94

DISBURSEMENTS

D. M. C.		
Allowances	533.00	
Office	29.99	
Field	273.12	836.11
	<u></u>	
C. M. C.		
Allowances	568.75	
Office	30.01	
Field	273.13	
General	4.60	
Transportation	112.00	988.49
	<u></u>	
Sundry:		
Tieszen	20.00	

Amie	100.00	
C. G. T.	50.00	
M. C. A.	25.00	195.00
		2,019.60
	<u></u>	
Total to be accounted for		1,110.34
Bank Reconciliation:		
In Bank Sept. 30, 1930		1,305.34
Outstanding Checks No. 45	65.00	
No. 49	130.00	195.00
Same as above		<u>1,110.34</u>

Represented by the following funds:		
D. M. C.	475.40	
C. M. C.		950.04
C. G. T.	65.00	
M. C. A.	104.50	
Tieszen		780.00
Amie		191.00
D. M. B.	165.80	
	<u></u>	
	810.70	1,921.04
		810.70
Total as above		<u>\$1,110.34</u>
		I. R. DETWEILER, Treas.

II. CENTRAL MENNONITE BOARD OF HOME AND FOREIGN MISSIONS (FOREIGN MISSION FUND)

FOR MONTH OF SEPTEMBER, 1930

RECEIPTS

Danvers	\$	23.00	Meadows	39.00
Zion		10.00	Eighth Street	50.00
Boynton		22.90	Menn. Gospel Mission, Peoria, Ill.,	
Pleasant View		150.00	by C. E.	52.00
Carlock		93.00	North Danvers	25.00
Silver Street		225.00		<u></u>
Normal		100.00	Total Receipts	\$ 1,486.46
Calvary		62.84		
By the Sunday School		107.69	DISBURSEMENTS	
By the Senior C. E.		6.98	To Rev. W. B. Weaver, expenses to	
Flanagan (by a member)		400.00	Mission Board Meeting	5.50
Comins, Michigan		2.50	To Rev. I. R. Detweiler,	
Warren Street		10.00	Treas., Sept. Allowances	1,050.00
Tiskilwa		20.00		<u></u>
South Washington		18.00	Total disbursements	1,055.50
Congerville		21.55	Bal. deficit Sept. 1, 1930	3,562.04
Anchor, by Peoples Bank, Bloomington,			Bal. deficit Oct. 1, 1930	3,131.08
J. Ed. Schertz (deceased)		47.00		<u>\$4,617.54</u>
				4,617.54

Respectfully submitted,
S. E. MAURER, Treas.

III. DEFENCELESS MENNONITE CONFERENCE

(Foreign Missionary Report)

FOR MONTH OF SEPTEMBER, 1930

RECEIPTS

Archbold, Ohio	\$	94.00
Bluffton, Ohio		21.97
Berne, Ind.		122.20
Flanagan, Ill.		10.00
Lafayette, Ind.		13.10
Sterling, Kans.		20.00
Woodburn, Ind.		29.57
		<u>\$310.84</u>
Total Receipts		\$310.84
Cash Balance September 1, 1930		8.01
Total to Balance		<u>\$318.85</u>

PAID OUT

C. I. M. Treasury	315.00
Cash in Treasury October 1, 1930	3.85
Total to Balance	<u>\$318.85</u>
Note at Harlan State Bank	90.60
(Graybill Bank Loss)	

Respectfully submitted,

C. E. Rediger—Treasurer

AFRICA

Words by R. L. Hartzler

Adapted from "Argentine" by J. W. Shank

Spanish Melody

1. Far o'er the o - cean Lies a land of o - pen door; Long is the
2. Great land of sun - shine, Land of stream and roll - ing plain; Land long neg -
3. Far o - ver yon - der In the land of won - drous fame, Mil - lions are

jour - ney To that dis - tant shore; And with - in its bor - ders Count - less souls in
lect - ed, Land of won - drous fame; 'Tis so long you've waited For the Gos - pel
dy - ing, Lost in sin and shame; Let us haste to save them, Let us give and

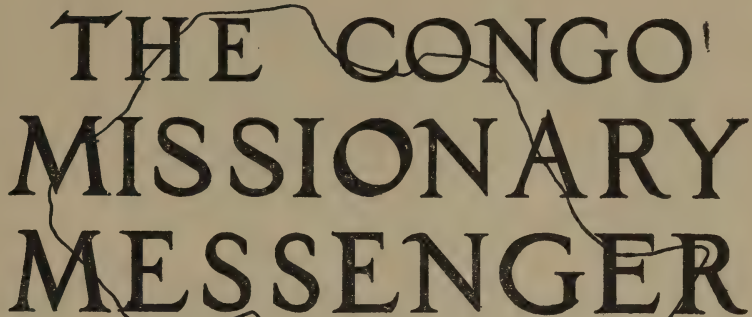
dark - ness sleep, Know - ing not our Sav - ior, Or His love so deep.
we can bring; Are your chil - dren dy - ing, Know - ing not their King?
let us pray; For the Lord has called us, We must help to - day.

CHORUS

Af - ri - ca, dark Af - ri - ca. We have heard our Mas - ter's call;

Fear not, oh, de - spair not; Je - sus died for all.

THE CONGO MISSIONARY MESSENGER



*A MENNONITE
MISSIONARY
MAGAZINE*

BELGIAN
CONGO

Vol. II

DECEMBER

No. 5

FOREIGN MISSIONS

Up, at the Gospel's glorious call!
Country and kindred, what are they?
Rend from thy heart these charmers, all,
Christ needs thy service, hence away.

Tho' free the parting tear may rise,
Tho' high may roll the boisterous wave,
Go, find thy home 'neath foreign skies,
And shroud thee in a stranger's grave.

Perchance the Hindoo's languid child,
The infant at the Burman's knee,
The shiverer in the Arctic wild,
Shall bless the Eternal God for thee.

And what hath Earth compared to this?
Knows she of wealth or joy like thine?
The ransom'd heathen's heavenly bliss,
The plaudit of the Judge divine?

—Lydia Huntley Sigourney.

THE CONGO INLAND MISSION

A COOPERATIVE MISSION IN THE BELGIAN CONGO

OFFICERS OF THE BOARD

President—Rev. E. M. Slagle, Archbold, Ohio.
 Vice President—Rev. Amos Oyer, 7017 S. Ada St., Chicago, Illinois.
 Recording Secretary—Rev. E. Troyer, 507 N. School St., Normal, Illinois.
 Corresponding Secretary—Rev. A. M. Eash, 720 W. 26th St., Chicago, Illinois.
 Treasurer—Rev. I. R. Detweiler, 1223 S. 8th St., Goshen, Indiana.
 Field Secretary—Rev. A. M. Eash, 720 W. 26th St., Chicago, Illinois.

BOARD MEMBERS	CONFERENCE AFFILIATION	TERM EXPIRATION
Rev. E. M. Slagle	Defenceless Mennonite Conference	1931
Mr. Noah Schmucker	Defenceless Mennonite Conference	1931
Rev. Eli J. Oyer	Defenceless Mennonite Conference	1931
Rev. Amos Oyer	Defenceless Mennonite Conference	1931
Rev. H. E. Bertsche	Defenceless Mennonite Conference	1931
Rev. C. E. Rediger	Defenceless Mennonite Conference	1931
Rev. G. P. Schultz	Defenceless Mennonite Brethren of N. A.	1931
S. E. Maurer	Central Conference of Mennonites	1931
Rev. Allen Yoder	Central Conference of Mennonites	1931
Rev. E. Troyer	Central Conference of Mennonites	1932
Rev. A. M. Eash	Central Conference of Mennonites	1932
Rev. W. B. Weaver	Central Conference of Mennonites	1933
Rev. I. R. Detweiler	Central Conference of Mennonites	1933
Rev. P. L. Eicher	Missionary Church Association	1931
Mr. H. H. D. Langereis		1931
Honorary Members		
Rev. A. Augspurger	Central Conference of Mennonites	
Rev. Jacob Schmucker	Defenceless Mennonite Conference	

STATIONS AND MISSIONARIES

Charlesville

Rev. and Mrs. Lester Bixel*
 Miss Helen Stoesz*
 Miss Theresa Gustafson
 Rev. E. A. Sommer
 Rev. and Mrs. A. D. Graber

Kalamba Mukenge

Rev. and Mrs. J. P. Barkman
 Rev. and Mrs. A. G. Becker

Nyanga

Rev. and Mrs. Frank Enns*
 Mr. and Mrs. Milton Amie
 Miss Kornelia Unrau*
 Miss Erma Birky

New Batshoke Work

Rev. and Mrs. Omar Sutton

* On furlough.

Mukedi

Rev. and Mrs. H. H. Moser
 Miss Agnes Sprunger
 Miss Amelia Bertsche

Address of mission and all missionaries:
 Charlesville, Kassai District, Congo Belge, Africa
 Cable address Conim, Charlesville, Congo Belge

The above missionaries represent the following religious bodies:

Mennonite General Conference (1)
 Central Conference of Mennonites (5)
 Defenceless Mennonite Conference (10)
 Defenceless Mennonite Brethren of North America (1)
 Mennonite Brethren (2)
 Missionary Church Association (1)
 Baptist Church of Flint, Michigan (2)
 Bethel Church of Inman, Kansas (2)

CONTENTS OF THIS ISSUE

Editorials:

Mission Study.
 The Children's Support Fund.
 What the Ladies' Aid and Missionary Societies Did.

News From Congoland:

News From the Field.
 Home and Foreign Field Notes.
 An African Foreign Missionary.
 A Noted Missionary Explorer Passes Away.
 Shakalusu.
 Building the African Church.
 Amie Fund Report.

Contributed Articles:

The Sunday School and Missions.
 Is There Anything Too Hard for God?
 Mission Study.
 Missionary Program.

Our Boys and Girls:

Suggestive Program for Junior Missionary Meeting.
 Ngalulu Is Dead.
 Enroute to Africa.

Financial Section:

Congo Inland Mission Treasurer.
 Central Mennonite Board of Home and Foreign Missions.
 Defenceless Mennonite Conference.

THE CONGO MISSIONARY MESSENGER

Vol. II

DECEMBER, 1930

No. 5

THE CONGO MISSIONARY MESSENGER

Published monthly by the Publishing Committee of the Congo Inland Mission Board, 610-614 Walnut Avenue, Scottdale, Pa., and 720 West 26th Street, Chicago, Ill.

Literature and Tract Committee: Chairman—Rev. A. M. Eash, Rev. Amos Oyer, Rev. G. P. Schultz, Rev. W. B. Weaver.

Editor: Rev. A. M. Eash.

Contributing Editors: Rev. E. A. Sommer, Rev. Geo. P. Schultz, Rev. C. E. Rediger, Rev. Lester Bixel, Mrs. E. A. Sommer, Rev. Ernest Bohn.

SUBSCRIPTION RATES

The subscription price is Fifty Cents a year in advance.

Club rates are offered as follows:

Six yearly subscriptions to a single address or separate addresses, \$2.50.

Ten yearly subscriptions to a single address or separate addresses, \$4.00.

Prompt notice should be given of change of address, always giving both old and new addresses.

All material for publication should be addressed to **The Congo Missionary Messenger, 720 West 26th Street, Chicago, Ill.**

Subscriptions, renewals, requests for sample copies or changes of address, should be addressed to **The Congo Missionary Messenger, 610-614 Walnut Avenue, Scottdale, Pa., or 720 West 26th Street, Chicago, Ill.**

Entered as second-class matter at the Post Office at Scottdale, Pa., under the Act of March 3, 1879.

EDITORIALS AND COMMENTS

MISSION STUDY

"Friends of Africa," is the textbook selected as a basis for the Mission Study promoted by the Congo Inland Mission Board this year. The well written review of this book which appeared in the September, 1929, issue of this publication is being republished elsewhere in this issue, and will merit a careful reading.

Miss Jean Kenyon Mackenzie, the author of "Friends Of Africa" writes out of a rich experience as a missionary in Africa. A study of this book will be sure to deepen the missionary convictions and increase the support of missions.

The Congo Inland Mission Board trusts that in many churches groups of church workers and young people will be gathered into classes for the purpose of studying African missions as outlined by Miss Mackenzie. The Board, of course, does not entirely endorse every statement made by the author. It does believe that these great facts about needy Africa merit a careful study in all of our churches.

Serious consideration is at present being given to the matter of preparing a study

course for the year 1931-32 in which the work of the Congo Inland Mission will be given the chief attention.

The Board suggests that you immediately call a meeting of all the interested individuals in your congregation and consider the possibility of meeting either weekly, biweekly or monthly for this study. The book contains six chapters with suggestions for six meetings. Rev. E. J. Bohn will prepare monthly lesson suggestions which will be published in this publication. You can send the orders for textbooks to the Congo Missionary Messenger, 720 West 26th Street, Chicago, or to your regular publishing house.

THE CHILDREN'S SUPPORT FUND

Missionary Day is over. The four hundred boys and girls who have been working for missions during the summer have brought their earnings to the church. They are now formally presented for the cause to which they have been consecrated during the season of earning. For most of the boys and girls this has been a liberal giving. Some have given all their earnings, others have

given other portions. There are very few who have not given more than the tithe. All has been given cheerfully. Among us there are none who have given more cheerfully and with greater enthusiasm than has this army of growing boys and girls.

The purpose to which this **Missionary Day Offering** is to be devoted has been on their minds all summer. They were working to support the sons and daughters of our missionaries. As they labored they became acquainted with these missionary children. They were told in the spring that there were seven of them and that they were all born in Africa. During the summer the number was increased by one. Another baby has come to the home of Lois Marie Becker. There are now eight in the group. Every boy and girl who has been earning this money either owns a picture of these seven children—or is entitled to one. These have been supplied without any cost to the Board. They have been gifts from one who loves boys and girls.

And now the money has been turned into the Lord's treasury. With it go the interest and prayers of four hundred boys and girls. What a wonderful experience this is for the ones who will in a few years be our young men and women—the group that will furnish the missionaries of the next decade!

Next year more children will want to help in this wonderful work. More money will be invested and there will be larger returns. They will want to undertake a larger task of support and enjoy greater blessings.

(NOTE—Please make all money contributions through your regular Missionary channels. The Editor would however like to have a report of the amounts contributed together with letters from as many children as possible telling how the money was earned and giving other information of interest.)

WHAT THE LADIES AID AND MISSIONARY SOCIETIES DID

The suggestion came from the missionaries about eighteen months ago that it would be a great contribution to their work for the ladies in the home churches to provide the clothing for the station boys and girls. At that time there were about six hundred such boys and girls. Patterns of dresses for the girls and shirts and loin cloths for the boys were supplied together with other general instructions.

In the winter of 1929-30 about forty groups of ladies worked at this large clothing order and by March 1st the clothing had been made. These were all sent to the Congo Inland Mission office in Chicago and were there packed in trunks and shipped direct to Africa. The shipment was to have been at Matadi at the time the missionary party reached there early in June but, unfortunately was not there. Since then it has arrived and been shipped up the river. Before this reaches the readers the mission boys and girls will be enjoying their first allotment of the new clothing.

After this first shipment of a year's supply of clothing was sent out, assignments were made for the next year, and at present the same groups of ladies are busy making the garments. These will likely be shipped early next summer so as to be on hand for use in the following year.

The Board had hoped to have a statement from every coöperating Ladies Aid or Missionary Society giving the value of the goods used in the making of the clothing. It was the purpose to publish a complete list of all the coöperating societies and the value of the contributions made by them. Unfortunately, not all of these reports have been received. However, on another page there will appear such a statement covering all the reports received to this date. Reports that may come in later will also be published in due time.

Reference to page 48 of the October issue will be helpful here. The report of the Central Mennonite Board of Home and Foreign Missions shows a "Conference Quota" and also "Receipts." In each instance the amounts reported, as contributions from the Ladies Aid Societies appearing on page 80 of this issue should be added to the total as reported in October to arrive at the total contributions from the several churches. This will show that several churches made their full Conference quota where the October issue report indicated otherwise.

THE SUNDAY SCHOOL AND MISSIONS

E. J. Bohn

Many of us may think of the Sunday school as did a certain Sunday school Superintendent when he said: "This School's business is to teach the Bible not missions." It

is of course hard to imagine such ignorance concerning the teaching of the New Testament and what such an attitude would mean to the progress of Christ's Kingdom. And yet does the average Sunday school take the teaching of missions serious enough to lead us to believe that they regard the New Testament as a missionary book, written by missionaries, for missionary converts and churches, and that it is the history of a movement beginning at Jerusalem and aiming at the uttermost parts of the earth? The first four books contain the life of Christ whose last command was, "Go, and lo I am with you." "The Acts of the Apostles" should really be called, "The Acts of the Missionaries," for the word apostle is but the Greek spelling of the word missionary. Then follow the Epistles, which were written to strengthen the hearts and guide the life and thinking of the missionary converts and churches.

What would it mean if the New Testament had been taught in every Sunday school as primarily a missionary book? Would not the Church be far nearer to what our Lord intended it to be, and would not the Kingdom go forward with greater progress?

What should be the object of Sunday school teaching? Is it, as we have so many times thought, simply to impart Bible knowledge? That is part of it, but it is not the true objective. It should be the aim of Sunday school Superintendents and teachers to seek through the Bible to train every member of the school to be a missionary-hearted Christian. Why? Because the spirit of missions is the spirit of Christ expressing itself in a concrete way by loving service in the home, the community, and unto the uttermost parts of the earth.

How far the average Sunday school has been successful in achieving this objective, most of us know. For multitudes, after years of attendance, carry with them no world vision of Christian service and no consciousness whatsoever of a missionary obligation. And this seems strange when we remember that Christianity is a missionary religion and that the Church's supreme business is the establishment of Christ's Kingdom throughout the world. Somewhere the Sunday school has failed in imparting the missionary passion.

But the Sunday School of to-morrow is

going to take a different attitude toward a duty which has been long neglected. Superintendents and teachers are getting a new vision of their objective. With the future members of the Church at their plastic age in their hands, they are realizing afresh how great is their responsibility and opportunity. For God has given to youth the spirit of adventure, of aspiration, of passion for the heroic and a sense of beauty of self-sacrifice. It is at this time that appeals to service ought to be made to youth, in order that this God-implanted yearning of youth may have a full answer in the missionary program provided for by God Himself through His own Son. The Sunday school should make known the opportunities for courageous Christian service.

But if we have people that will go, it is just as necessary to have senders. This means that every boy and girl should be trained to be missionary at heart. How can this best be done? Someone has said, **"A growing personality feeds upon personality."** This is the answer to our question. Next to nourishing them on the supremely radiant personality of the Master Himself and on His teaching we must feed them on the fine reproductions of the Master's spirit in the lives of those who have represented Him in the dark parts of the world—biographies of God's great servants.

Biography has a tremendous influence on young lives. There are many fine, inspiring biographies which should be brought to young people. John G. Paton is a good example and there are a host of others as, Wm. Carey, Judson, Moffat, Livingstone, and Wm. Borden. Why not spend some quarter in the study of some missionary's biography? It would be something new and bring a challenge to the young lives who study them.

"Mr. James Abel, specialist in foreign education, reports as a result of recent investigations, that 62 per cent of the world, over the age of ten years, are illiterate. This means that there are 850,500,000 people over ten years of age who are not able to read or write. Eighteen countries report an illiteracy of more than 50 per cent."

Have you renewed your subscription? Fifty cents pays for ONE YEAR. One dollar for TWO YEARS. "Dealing Squarely With God" is given free with a two year renewal.



NEWS FROM CONGOLAND



NEWS FROM THE FIELD

My trip to Nyanga, Mukedi and Kalamba Stations was greatly enjoyed, and I feel most profitable.

At Nyanga Station the missionaries seem to have the general good will of the natives, and there is very marked progress made along religious lines. A native leadership is being developed which needs very prayerful guidance.

Mukedi Station is a most beautiful spot. Its towering palm trees, ravines and hills, all add to the charm and beauty of the place. Yet the most charming thing of all to the missionary is the many, many, large villages with their thousands of souls—dotted all over the hills and in the ravines as a challenging opportunity. They, too, have a few boys who are still in the making, and upon whom they are concentrating special effort and upon whose shoulders will be placed the larger responsibilities as they are able to bear them.

Kalamba Station is also showing a marked progress in native leadership. Their large number of boys and girls in training on the Mission compound add heavy responsibilities to the missionaries and native leaders in charge. The great devotion and earnestness of the native leaders is having a marked influence on the native Church and outstation teachers.

At Djoko Punda one Sunday Morning we were privileged to witness the result of this deeper devotion when we baptized one hundred and seven, the largest group baptized in the history of the Congo Inland Mission at one time. Think of it, this is the fruitage of careful and prayerful seed sowing radiating from one of the mission stations—yes, a literal interpretation of Ecclesiastes 11:1: "Cast thy bread upon the waters, for thou shalt find it after many days."

Yesterday evening we engaged in a conference with the leaders of the native Church, facing some great and vital questions. Pouring our hearts and minds over the great and challenging opportunities, and seeing their eagerness and willingness to be spent for the Master, while their souls hungered for a more intimate fellowship

with God and longed to be more like their Master in sacrifice and service, the missionary was led to believe that we are standing on the threshold of a great revival.

In the last Sabbath morning worship a new page was written in the history of the native Church when at the close of the service a young man gave a glowing testimony of how he had been led to Christ by his own wife. The touching point in the testimony was, that the clean, devoted Christian life his wife lived made the words she spoke to him about his soul's salvation, pierce his conscience like a dagger. He tried to run away from his conviction by plunging into his idolatrous worship. In this he was no longer able to find satisfaction and joy as heretofore, but instead a deepened growing conviction of his lost condition until he was driven to yield his life to God. (One can only appreciate how extraordinary this incident is when one knows the pagan attitude toward womanhood. They count their women much inferior—simply as man's chattel). Do you wonder, dear reader, that the missionaries were all enthused with their souls whispering the expression of that noted man of God who said: "Had I ten thousand lives I would give them all to Thee"—and adding—for Africa?

In the re-organization of our Sunday School here at Djoko Punda there was (for the first time in the history of its existence) a native superintendent elected, and that by the native Church itself. All the classes except the kindergarten are taught by natives who show marks of leadership. A missionary carefully goes over the Sunday School lesson with these native teachers every Saturday evening. The morning pulpit is filled by three of the strongest native leaders and the missionary who has the oversight of the Evangelistic work. Two evenings of every week the missionary has what is called a "Criticism Class" attended by the native leaders only. Here the missionary points out with all kindness and love their failures and successes in their teaching and preaching. The result is most gratifying and encouraging. Deeper interest is being manifested. Some classes in Sunday School have made a decided growth in attendance. The wom-

en's class, taught by the native deacon's wife, last Sunday had an attendance of one hundred women.

Last month was vacation month. During the vacation period the boys and girls in training on the Mission compound spend the vacation at their homes, while the young men in the Bible Training School were sent out two by two to preach and teach in villages that have no teachers. Upon their return, when giving a report of their work, it was most touching to hear one say: "The village people did not want to let me go, saying, 'we have been waiting and waiting for a teacher; now you are here, why do you want to leave us so soon again?'" Another one of the village people said: "Promise us to return to us again." Dear reader, hundreds of such villages can be seen throughout our whole district, an open door of opportunity and challenging call.

The Christian women of the native Church have organized a missionary class. This class, which meets at different homes every week, is largely attended. It would interest you to know what some of the things are which they have planned to do. They expect to buy some goats and chickens, place a goat or chicken at each home, sell the increase and use the money to carry on some needed missionary work among the women. Will you join in prayer with the missionaries that this newly launched work might fill a great need among African womanhood?

The last of this month the teachers who are in the outvillages which are supervised by the Djoko Punda Station, will be back for a few days for spiritual refreshment and encouragement. How it behooves the missionary to keep the fire of his own soul brightly burning with the coal of God's presence and fellowship so that he may be enabled to infuse these teachers in such a way that will enable them to do a larger work as they return to their own villages!

I think one of the most outstanding needs to develop a stronger native leadership, is to put the right kind of printed material in their hands. It is appalling how great the dearth is in the Congo Inland Mission. Think of it, dear pastors, if the only books you had access to in your library to help illumine the pages of that dear old Book of all books "The Bible" were one or two very small books with a very incomplete treatise on its great subjects. To be sent with that equipment into a large heathen village surrounded by superstition and the

grossest sin, and you the only Christian there, would test all your resources. Then what about your black skinned brother and fellow pastor?

Then I almost refrained from speaking of the great need of school books in the out-stations, and even in some of our main-station schools. "How can this great literature need be supplied?" may be a timely question to ask. We have a splendid printing press, but we have no missionary that is a printer. Thus the first need would be a printer; second, one thousand dollars as an initial budget to keep invested in printing material, and after that it should be made self-supporting.

May the same loving God who has been blessing the Congo Inland Mission these many years be pleased to continue to bless its efforts in its forward march, is the prayer of your co-worker for Congo's redemption.

E. A. Sommer.

HOME AND FOREIGN FIELD NOTES

The Misses Helen H. Tieszen and Lydia Jantz sailed on the S. S. "Westernland" of the Red Star Line on November 7th with Antwerp as their destination. At that place connection was to have been made with the Belgian S. S. Line to Matadi. When this reaches the reading public they will be nearing the Africa port. They will then have about eighteen days of travel by train and steamer before reaching Charlesville. They are both new missionaries and, traveling alone, will experience many difficulties in their contacts with French speaking officials and Africans speaking only native languages. Let us pray that God will grant them a safe journey and fruitful ministries as missionaries. Miss Tieszen goes to the Congo Inland Mission and Miss Jantz to the Jansen mission at Kafumba.

Information comes from the field that Miss Theresa Gustafson has not been very well and has spent several months during the late summer under medical observation and care at the Presbyterian Mission at Luebo. Miss Gustafson is due to return to this country on furlough in the summer of 1931.

A very interesting diary letter has just come from Mrs. Beulah Amie at Nyanga station. Portions of this will appear in the January issue. It is a report of a two and one-half week itinerating trip made by Mrs. Amie and Miss Irma Birky in which they visited many of the outstations in the Nyanga territory.

Several recent letters from Miss Amelia Bertsche remind us that her furlough is due to begin with the end of December of this year. Some delay was experienced in securing her furlough money but it is the sincere hope that Miss Bertsche will be able to start for home when the time arrives. Rev. and Mrs. J. P. Barkman are planning to begin their furlough in the early spring and Rev. and Mrs. H. H. Moser in the summer of 1931.

Rev. and Mrs. Lester Bixel, now on furlough, spent several weeks visiting churches in Indiana and Illinois. Mr. Bixel has a very helpful and instructive message on the building of the African church. You will find it profitable to read the article under that title appearing on another page of this paper. According to present prospects the Bixels will be able to return to the field next summer.

Rev. and Mrs. Frank Enns, Miss Kornelia Unrau and Miss Helen Stoesz are spending their furloughs in intensive study. Miss Stoesz is studying French in Brussels, Belgium; Miss Unrau is continuing her studies and training at the Mennonite Sanitarium at Bloomington, Illinois; while the Enns family is in Newton, Kansas, where Mr. Enns is attending Bethel College. Miss Stoesz expects to return to the field in the spring of 1931, the Enns family in the summer of the same year and Miss Unrau as soon as she completes her course in nurse training.

We regret to need to report that there is a prolonged delay in connection with the going of Rev. and Mrs. Henry J. Schrag to Africa. Mrs. Schrag is still ill with her parents at Pulaski, Iowa, while Rev. Schrag is studying at the Presbyterian Seminary in Chicago.

Rev. and Mrs. Omar Sutton made their first entry into the Batshoke Tribe about the middle of August of this year. Reports relative to their progress in that work are very meager although a letter from Rev. Sutton says the natives are welcoming them in royal fashion. The enmity toward the whites, which was very evident several years ago, seems to have given place to an appreciation of what is now expected from them. We thank God for this evidence of God's favor on this work. Rev. Sutton writes that a minimum of \$1,000.00 will be required for this work for 1931. It is to consist largely in making a complete survey of the tribe and selecting a site on which the station is to be built. Have you \$1,000.00 you feel led of God to invest in this work of opening a new Tribe to the Gospel?

AN AFRICAN FOREIGN MISSIONARY

Mundeka and his wife are foreign missionaries in a very real sense. They are native Africans, born in Africa and also working there. However, they have been chosen by the Charlesville congregation and the Mission Field Committee to accompany Rev. and Mrs. Omar Sutton in their pioneering work.

Mundeka is a Lulunda. Originally he came from the Northern Methodist mission at Kapanga. When he came to Charlesville he en-



Mundeka and His Wife

tered the training school, learned the language of the Baluba and became an integral part of the church working body at that place. When the native church was organized with a Deacon, Secretary, Treasurer and Overseer, Mundeka was elected the Overseer. This kept him in close touch with the spiritual life of the Charlesville church membership which, without exact figures from the field, we estimate to be about four hundred.

The Lulunda and Batshoke were perhaps originally a single tribe. There is some similarity between their present languages. This

possibly accounts for the selection of Munde-ka for this signal honor. At any rate, Munde-ka and his wife, members of the Lulunda Tribe who have become Christians and church workers in the Baluba Tribe are now going as missionaries into the Batshoke Tribe. May the blessings of God accompany them as they accompany our Brother and Sister Sutton into that powerful, haughty and needy Tribe.

A NOTED MISSIONARY EXPLORER PASSES AWAY

Dr. Karl H. Kumm, prominent in opening up the Sudan to missionary occupation, recently passed away at Pacific Beach, Calif. Having already completed his university training, Kumm began exploring the depths of North Central Africa at the age of twenty-five, and was the first white man to pass the great divide between the Congo and the Nile. Later he founded a Board for Medical Education and Research in Africa, and also the Sudan United Mission, embodying twenty-two different denominations. He married a noted missionary enthusiast and writer, Miss Lucy Guinness, a daughter of Dr. Gratton Guinness, of London, well known Bible teacher and missionary educator. Taken away at the age of fifty-six by a malady contracted in the African Jungle, Kumm is survived by two sons, one of whom has recently gone out as a missionary under the Sudan United Mission.—The Moody Monthly.

NO HARD TIMES WITH GOD

The Harvest Ingathering campaign is again demonstrating that success in the Lord's work depends upon personal relationship with Him. So many churches have won Ingathering success in sections hardest stricken by drouth and unemployment, that these things cannot be used as justification for failure. We greatly rejoice in the loyalty and earnestness of God's people in this crisis hour that is bringing triumph to the Harvest Ingathering work in the face of so many forbidding circumstances. Already Hawaii, Nevada, New York, Ontario, Arizona, and Southern New England have reached the General Conference goal of \$10 per member, and several other conferences are determinedly pressing on to the goal. Hundreds of churches have climbed to the heights of Ingathering success, and from all parts of the field come assurances of results equal to or exceeding those of 1929. God lives and

reigns; and no believer can fail who goes forth, after earnest prayer, to work in faith.—Miss. Review and Herald.

SHAKALUSU

Shakalusu has been selected by the Field Committee as the site of the new Batshoke mission station. Mail received since the copy for this issue of the "Messenger" has gone to the printers contains the information that the Field Committee met in a special called meeting at Shakalusu, and after studying the location and spending some time in prayer for guidance, decided to make application to the state for a concession at this place on which to establish the station.

They describe it as being near the center of the Batshoke population, a beautiful site with plenty of timber for buildings, good clay for brick, a fine spring and fertile soil.

The instructions of the Board had been to the effect that the permanent station site was to be selected after a year of residence in the tribe during which time a rather thorough survey was to have been made. The explanation made for this rather early site selection is the fact that there is a possibility of being crowded out by opposing organizations. Then, also, the State requires an application for even a temporary building site. Since the Committee felt that the site of Shakalusu village offered so many station advantages they have taken the steps indicated above.

Will you not please familiarize yourselves with the name? You will have occasion to see, hear and use it many times in the future. Will you join with the missionaries in earnest prayer that God may richly bless the initial work in this large new tribe? (When pronouncing "Shakalusu", sound the "a" as in "what", and the "u" as the "oo" in "too".)

"The Statistical Institute of the League of Nations in The Hand Book of International Statistics gives the population of the world as within 50,000,000 of reaching the 2,000,000,000 mark. Asia has more than half the population. Europe has 514,000,000. North and South America have 332,000,000; Africa has 146,000,000."

Have you renewed your subscription? Fifty cents pays for ONE YEAR. One dollar for TWO YEARS. "Dealing Squarely With God" is given free with a two year renewal.

BUILDING THE AFRICAN CHURCH

Lester H. Bixel

In the fall of 1928, the Jubilee Conference formulated a policy covering the development and promotion of the Indigenous Church. This policy arose out of the belief that Africa can never be evangelized, in any sense that is worthy of the term, unless the native Christian church is made the evangelizing agency. In the preamble the following statement is made: "This Conference records the conviction that after 50

of the invisible church providing they are born again. The apostle Paul, Silas, and others organized churches on their missionary tours, but where did they get the constitution showing how the churches are to be operated? Christ gave no formal prescription for the organization of the churches. "Organization" as J. C. Lambert states, "was a thing of gradual growth suggested by emerging needs."

The Ideal

In establishing a native church, what is our ideal to be followed? Shall we make the native church subject to an alien bondage in



Kleinboy and a group of his fellow workers. Kleinboy started a local station several years ago, has supported it entirely alone and quite a number have accepted Jesus Christ and come into the church.

years the work of missions should more and more be directed to the establishment of a truly spiritual church. To accomplish this it feels that our thinking and planning should be church-centric rather than mission-centric.

When we speak of building the African Church, some may think that this is not in harmony with Christ's words, "Upon this rock I will build my church," indicating that He would build the church. There are two *ekklesia*: the visible church and the invisible church. We are safe in saying that Christ will build His church, the invisible church, over which He is the head, through the agency of the Holy Spirit and the local churches, that is, the visible organizations as they appear on earth. We can build up an assembly of believers who will be members

of the sense that all Catholic churches are in bondage to the church at Rome? Let Robert Speer give the answer, "Our ideal is to establish in each land a native church that shall be of the soil, rooted in the tradition and the life of the people, fitted to its customs and institutions, sharing its character and participating in its mission, yes, defining and inspiring that mission as it can do only when it is a truly national church subject to no alien bondage. In such a church Christianity will, of course, surrender nothing that is essential and universal. She enters into no compromise. She simply domesticates herself in a new home which she has been long in finding, and from the new roots which she sinks into humanity expands that interpretation of the life of God

in man and nourishes that hope of man's future in God, which can only be perfected as all the peoples bring their glory and honor into the final temple of humanity."

To enable the native church to walk on its own feet in due time, she must be taught to do three vital things:

1. Self-extension. Christ's Command was, "make disciples of all nations." Gordon has well said, "Every disciple must be a discipler." "The principle of propagandism must be planted in the first disciples"—Speer. In our language we often hear the words, "Let George do it." The natives use an expression which means practically the same thing, "Bualu buaudi" "his business." They thought that it was the missionaries business to make disciples, now they are beginning to feel that it is "Bualu buetu" "our business."

I have always been interested in the rapid growth of the Korean church. Its policy is worthwhile adopting: No candidates were taken into the church as members unless they were thoroughly engaged in winning others for Christ. Robert Clark, the Indian Missionary, made a worthy statement, "We must make them (native Christians) the actors in missionary work, and must not let them be merely the persons who are always acted upon." Persons always acted upon tend to make "wheelbarrow Christians," meaning that they will not act unless they are acted upon or shoved.

Our teachers are sent out on a twofold mission: to preach the Gospel and to teach the simple rudiments of reading, writing and arithmetic. On the first Sunday in December 54 members were received into the church at Charlesville. Fifty of these members were brought in by the out-station teachers.

2. Self-support. W. C. Willoughby asks, "But what of self-support? The ideal is not that the church shall take over the cost of the foreign missionary staff in its district, but that it shall become robust enough in faith, knowledge, enterprise to Christianize its own district without foreign assistance." The ideal of self-support must be thoroughly inculcated upon the mind and heart of the native church. Of course it will be assumed that for the infant church everything must be done in its early years, but as the church

grows into the adolescence period more and more responsibilities are assumed until the entire responsibilities can be shouldered. As long as the native church is in its infancy, the source of foreign funds will not be understood any more than what many children know in regards to the source of dad's money. Yes, the missionaries' box is thought to be the source or "Dad's pocketbook." Let them launch out for themselves after they are of age and they soon find out that money cannot be gotten without hard work and much sweating. Furthermore, every dollar earned will be appreciated.

At the last conference, which was held at Nyanga, the native church at Charlesville assumed the responsibility to support fifteen out-station teachers plus the eight helpers. The Kalamba congregation agreed to support all teachers in training and the Nyanga and Mukedi Christians have undertaken to support all their teachers. This is possible because they do not have as many regular out-station teachers. Recently I received a letter from the deacon at Charlesville saying that they had 3:413 francs for the month of January, February and March. This amount is equivalent to \$98.00

3. Self-government. Even though Christ is the head of the Church, she has certain obligations to be performed, i.e., church discipline Matt. 18:17; selection of officers Acts 6:3-13; 15:22; I Cor. 16:3; and certain ordinances are to be observed such as baptism Matt 28:19; the Lord's Supper I Cor. 11:20-34; ordination of ministers Acts 6:1-6; Acts 14:23; In all these things the divine will is to be sought and decisions are brought about by the collective judgment of the members.

The question may be raised as to how soon the native church should assume the work of self-government? Willoughby suggests that "self-government must, however, wait upon self-support." Perhaps we are safe in saying that just in the measure as she begins to assume the responsibility of self-support, in that measure she begins to assume the responsibility of self-government.

(To be continued)

Have you renewed your subscription? Fifty cents pays for ONE YEAR. One dollar for TWO YEARS. "Dealing Squarely With God" is given free with a two year renewal.

IS THERE ANYTHING TOO HARD FOR GOD?

At once the believing heart responds to this question: No! Surely, there is nothing too hard for our God. There are many things too hard for men, even the strongest and wisest, but when we consider a God who made heaven and earth by the word of His power, and "brought again from the dead our Lord Jesus, that great Shepherd of the sheep," we exclaim with joy, as Jeremiah of old, "There is nothing too hard for thee."

But who was it that asked this important question? Was it God or man? Not man, for he is so apt to forget God, and rely upon his own power and devices. It was a loving God who asked the question, so as to remind man that in his extremity he could rely upon the eternal God with all His matchless resources. Our Heavenly Father is waiting to be gracious to His children, and show them great and mighty things which they know not. Shall we not gladden His heart by expecting great things from Him when we pray?

From coast to coast, from North to South, in every land, among every race, there is a yearning on the part of Spirit-taught Christians for heaven-sent revival. The conditions of the Church and of the world, and of the lost sheep of the house of Israel, call loudly for a mighty revival. Our souls cry out to the living God, "O Lord, send a revival, and let it begin in me."

We love to see the Holy Spirit melting hearts, convicting of sin, cleansing Christians, and setting their hearts aflame with heavenly love and zeal. We want our meeting places to be veritable Bethels. We crave a great and needed transformation of people who are vain, loose, complacent, and indifferent to spiritual things. We yearn for seasons when God will pour out His Spirit on whole communities with convicting power. We greatly desire to witness divine unction attending the ministry of the Word, in order that it may run and have free course and be glorified.

We of this last century have not witnessed a great spiritual awakening. This land has had but three great effusions of the Spirit. The last one declined before the majority of us came upon the scene. Out of the last time of divine blessing came such godly leaders as Moody, Spurgeon, Taylor, Murray, Torrey, Chapman, and others, together with such song writers as Sankey, Bliss, Fanny Crosby, Pal-

mer, and others. Ought we not to expect God to do a similar thing in our day?

"Will the Lord cast off forever?
And will He be favorable no more?
Is His mercy clean gone forever?
Doth His promise fail forevermore?
Hath God forgotten to be gracious?
Hath He in anger shut up His tender mercies?"
—Psalm 77.

—Great Commission Prayer League, 808 N. La Salle St., Chicago.

THE LIFE ABUNDANT

A Hoosier Lady

I began tithing in 1911 in a very quiet,* modest way, because I realized that my family would think me very foolish to undertake such a thing.

But I believed that if it was my duty to tithe, God would show me the way and He did. I read everything on tithing that came my way and soon worked out a plan that has proved very satisfactory, and each succeeding year my tithe has gradually increased.

The joy, peace and satisfaction I have derived from it, words fail me to express. Suffice it to say that for several years I have realized what is meant by the Life Abundant. So I am a tithing enthusiast first, last and all the time.

Goshen, Ind.—In Stewardship Spokesman.

TO A MISSIONARY

By Rose Maxwell Roy

Our hearts go out to thee while thou art absent,

We feel one missing from the little crowd;
But still our prayers go onward, upward, for thee,

And of thy faith and courage we are proud.

Because a mission called thee from our presence,

One which thy God has asked thee to fulfill;

And through His grace thy efforts will be blessings,

For when all fails, His love is with us still.

And oft in secret ways His Spirit worketh,

Ways which we cannot see or understand,
And brings results so simply and so grandly,

We wonder why we did not see His hand.

And then while leaning, resting on His bosom,

We let Him do it all, and give Him praise;
For though He calls on us, He still desires
That we may lean completely on His grace.

—Advent Review.

AMIE FUND REPORT

The report given below is intended to be a complete report of receipts for the Amie Support Fund from its inception early in 1928 to the present time. The money was contributed through several sources. Some was received by the General Treasurer, several checks came to the Field Secretary, many contributions were sent to the General Treasurer through Mr. Carl Porritt and Mr. Levear Bowman. Two checks from the Michigan Treasurer, Mr. H. H. D. Langereis, and represented contributions received by him.

As a suggestion for future contributions to this fund, the Treasurer desires to make the following recommendation. Original contributors are advised to make their contributions to the same solicitors at the present time. Mr. H. H. D. Langereis, 445 Division Ave. S., Grand Rapids, Michigan, serves as Michigan Treasurer. Mr. Levear Bowman, 625 Gillespie Avenue, Flint, Michigan, is authorized to receive the contributions from the friends and supporters of the Amies in that vicinity. Rev. I. R. Detweiler, 1223 S. Eight Street, Goshen, Indiana, will receive contributions direct.

Contributions received by either Mr. Langereis or Mr. Bowman will be receipted and then forwarded to the General Treasurer, Rev. Detweiler.

In the future, all individual contributions to the Amie Support Fund will be reported by the Treasurer in his monthly reports. The following report includes all receipts to September 30, 1930. The October receipts are included in the report of the General Treasurer.

As a matter of information, it is well to bear in mind that the personal allowance of each missionary is \$50.00 a month. Mr. and Mrs. Amie reached the field in November, 1928. In order to properly provide for their support, the total for these two years should have been about \$2400.00 as against the \$990.25. The Board trusts there may be a united effort to provide more adequately for these two missionaries during the remainder of their term. The following contributions are acknowledged with appreciation:

AMIE SUPPORT FUND RECEIPTS

Mr. J. W. Prior,	\$20.00
First Baptist Church of Flushing, Mich.,	
by Mrs. B. E. O.	57.50
Mrs. W. B. Stalling	150.00
Dr. O. C. Morgan	15.00
Mr. E. D. Wagner	5.00
Mr. Albert Oswald	10.00
Mr. H. J. Pauls	27.00
Miss Myrtle Norris	10.00
Mr. S. Slater	7.00
Wall St. Missionary Club, Boulder,	
Colo., by T. Fontaine	36.00
Mr. Harry B. Swanson	35.00
Miss Hanna Omark	5.00
Mr. Peter Omark	8.00
Mr. and Mrs. S. J. Huffman	17.00
Mr. E. G. Zorn	10.00
Miss Margaret Springer	5.00
Mr. H. A. Baldwin	20.00
Mr. and Mrs. L. E. Carpenter	20.00
Mr. and Mrs. Clark Bowman	70.00
Mr. and Mrs. Tracy Richmond	40.00
Mr. and Mrs. Levear Bowman	60.00
Mrs. Kellerman	24.00
Mrs. Mary Newlove	9.00
Mr. Wm. Silloway	1.00
Mr. John Simmons	12.50
Mr. W. E. Hunter	30.00
Mr. and Mrs. J. Coburn	9.00
Sand Creek Church Missionary Union	
by Mrs. M. J. W.	30.00
Mr. R. Trascler	1.00
Miss Lottie Wagner	3.00
Miss Lois McCabe	.25
Mr. Geo. M. Cook	5.00
Mr. A. G. Buckman	25.00
Mrs. Winn	13.00
Contributions through Mr. H. H. D.	
Langereis, Michigan Treas.	200.00
	\$990.25

MISSION STUDY

E. J. Bohn

A Review study of Chapter I of "The Friends of Africa"

In this chapter there will be brought to our attention some of the new facts of Africa. The continent of Africa is no longer, as most of us think, a primitive jungle devoid of western civilization. The Africa of today is changing so rapidly that if one would wish to see the parts which are still in their pristine virgin state, he would have to plan his trip in the years of the near future. Something like a hundred million of human beings, who for the most part have never progressed so far as to develop the art of writing, have been suddenly swept, as it were in a night, into the fierce currents of western civilization.

This fleeting transformation of Africa is of course largely due to economic motives of western nations, whose industrial civilization is becoming dependent on many of the tropical products, of which rubber is an important one. In East Africa alone there are 90,000,000 acres capable of growing cotton, which is an area three times as large as the land under cultivation for cotton in the United States. The Gold Coast produces one third of the total of the world's supply of cocoa. But Africa's wealth lies not only in crops, but it has minerals beneath the soil. Half of the world's supply of gold and by far the greater part of its supply of diamonds come from South Africa. There are also large copper, tin and iron mines. But of far greater interest and value in Africa are its people which the more favored races of the world need to be vitally concerned about.

Africa has already had some great servants and friends who should be mentioned. There is J. E. K. Aggrey who won twelve scholastic degrees during the years he spent in America where he came from the Gold Coast at the age of twenty years. He was a great friend of Africa. In 1924 he was called to the vice-principleship of the Prince of Wales College, of Achimota on the Gold Coast, and did much for the education of the native people there. Another is Mary K. Edwards, who was ninety-eight years of age when she died, and who had served Africa for fifty-two years. And there is Sir Harry Johnston who had faithfully served Africa in a large way.

But when did Africa begin to be the "New Africa?" Africa first emerged as the continent of Africa in the minds of the natives only after the white man repeatedly had visited its shores. Through the tales of the early explorers which came back we have the first beginnings of the making of Africa. Some of these earliest explorations that we have account of were made centuries before some of the more modern ones beginning with Prince Henry of Portugal in 1415. For centuries again, the Africans had been left to their dancing, drumming, and gold and ivory until modern explorers appeared to these simple children of the forest like some heavenly visitor from the sky with their great wing sail ships. And it was again centuries before the Africans saw the white man come again as out of the sky swooping

down like a bird with the modern plane. It was between these two bird like appearances of the white man that there has been growing in the African mind a new Africa.

During this interval we have various types of explorers. Some came to Africa because of a passion for discovery, and others because they were interested in the African for Christ's sake.

But it is during these years that the black man found out that the white man did not come from God as he had supposed. For he soon found out the truth about the white man when he traded with him. The white man began to carry off negroes that never came back. Millions of human beings were packed into ships and taken to the parts of the world where the profits would be greatest. This was the beginning of a new Africa to the native. It no longer was his own. The white man eager for gold came to open up mines and thousands of Africans began to live on the borders of these mines, coming in touch with the white man's civilization. The white man's need began to be expressed throughout the dark continent by his modern mechanical devices. This shattered African customs. In the new Africa one can now hear the hum of planes overhead, the sound of passing trains, the rattle of machinery, the rustle of corn, and see great fields of cotton, rubber in huge quantities, cocoa in similar huge quantities, the sparkle of diamonds, the passing of river boats and see ships anchored in the docks. Of the new Africa one can no longer say "The Dark Continent," but there are cities now, electric light plants, mines, labor and labor problems, land problems, and government problems. The new Africa is in a situation where she is desperately in need of friends.

But Africa to-day has some friends. The scientists, teachers, governors, and missionaries who gathered at the Le Zoute Conference in Belgium in 1926 were her friends. Some of them have forsaken soft and easy living in order to meet her needs. There is Dr. Thomas Jesse Jones who travelled as far as Livingstone himself to make a survey of Africa's needs. There is the Rockefeller Foundation giving two million dollars toward the building of a tropical school of medicine in London, and many others that may be cited who are doing much for Africa. There are doctors like Dr. Lambie from Armenia

who have given their lives to help lift the health of Africa. But one fact we dare not forget: **there still remains our part** to do for our time.

Questions for thought and discussion

1. How will the new civilization, which is sweeping over Africa, affect the moral character of the native when he has nothing but his primitive religion to guide him?
2. What type of explorer, who came to Africa, did most for the uplift of humanity in the "Dark Continent?"
3. How was the African's thinking affected in the development of the new Africa by the white man's conduct? For example the Slave Trade and the World War.
4. How did the white man's needs bring about vital changes in the environment of the African? How did this affect the customs and traditions of the native?
5. In what way does Africa of to-day need friends? Have we a right as a nation which has been favored with better things to turn a deaf ear to Africa's needs? Does not God expect the strong to help the weak?

MISSIONARY PROGRAM

The Church

Prayer
Hymn

Intro.—One of the outstanding institutions we have on earth is the church. The idea of the church was conceived in the mind of God. In the Old Testament we have the Hebrew church; in the New Testament church we have both Hebrews and Gentiles.

I. What is the Church?

The Greek word *ecclesia*, meaning "assembly" or "church" is derived from two words: ek "out of", and Kaleo "to call." The members of the church are "called-out ones."

Called out to deny ungodliness. Titus 2:12.

Called out to live righteously. Titus 2:12.

Called out to serve. Romans 12.

Called out to witness. Acts 1:8.

A man who has a sprained wrist is unable to make use of that member. How does the church feel in not being able to make use of all its members?

II. The Mission of the Church.

1. The Church, over which Christ is the head, has many members. Each member has a definite ministry. I Cor. 12:27, 28; Eph. 4:11-13.

2. Its members are linked to each other

working towards a common aim. Men who climb the Alps are tied to each other for protection.

3. The Church serves as a lighthouse to point out dangers and give direction.

4. The Church is the agency through which the Holy Spirit can operate to win others.

5. The Church, at the command of Christ, sends forth its members to every nation to evangelize and to teach.

III. The Reward offered to Individuals of the assembly who are faithful.

In the book of Revelation the rewards are not promised to the Church that overcometh but to the individuals. "He that overcometh." This implies that not all members are faithful. Faithful service will be rewarded. See Rev. 2:11; 3:5. Are you faithful in your obligations to the head of the Church, to the fellow believer in the Church and to the vast number outside of the Church at home and abroad?

Hymn

Prayer.

Lester H. Bivel.

A PRAYER

By Edgar A. Guest

I would not stand apart nor dwell alone,
Nor live as one too good to soil my hands;
I would not guard the soul that is my own
So closely that it shrinks from life's commands
And scorns to go where shame and sorrow reign
For fear it, too, may wear a scarlet stain.

I would not say, "I'm holier than thou,"
And stand aloof when others cry for aid;
I would put down my shoulder to the plow,
And join with men, undaunted, unafraid.
If through the mire with purpose high I go,
How came the mud upon me God will know.

Clean hands at night! That is the pride I ask,
But let me stand to service through the day;
Let me go gladly to my grimy task,
I'll bear the dirt which I can wash away.

Have you renewed your subscription?
Fifty cents pays for ONE YEAR. One dollar for TWO YEARS. "Dealing Squarely With God" is given free with a two year renewal.

OUR BOYS AND GIRLS

Mrs. E. A. Sommer

SUGGESTIVE PROGRAM FOR JUNIOR MISSIONARY MEETING

Hymn: "Savior Like A Shepherd Lead Us."

Sentence prayers by Juniors.

Responsive reading, John 3:1-17.

Duet by Juniors, The World Children.

Leader tell the story of chapter five in her own words.

(Impress upon the children's minds the attitude of the African people when they first meet a foreign missionary. Suggest that for the next meeting they find out all they can about the receptions of missionaries in unevangelized districts. Also their general attitude after they learn to know them.)

Hymn, "Jesus Shall Reign Where'er The Sun."

Closing prayer by leader.

My Dear Little Friends.

This month we are delighted to have a letter from a little boy who lives in Indiana. We have now heard from boys and girls from three different states, Indiana, Kansas and Illinois. Doesn't it help us to work ourselves when we know that many others are working with us for the same thing? I find it very interesting to learn the different methods you children are using to secure money for your mite boxes. I am sure God does bless you, when you help those who are less fortunate than you are. Who will be the first one to send us a letter for our next month issue? I do want to thank you boys and girls who have already written us such helpful letters.

Now dear friends, I have some very good news for you. Mrs. Graber has written us a long, interesting account about her trip to Africa this spring. This letter will be continued for several months and I am sure you will find it very interesting. All the places she speaks about, sound very familiar to me, because I have seen them all several times, but they will not be so familiar to the rest of you perhaps. May I suggest that you get your maps and find every place she mentions on them? If you do this I believe you will find her letters much more interesting and educational.

I am,

Your sincere friend,
(Mrs.) Sommer.

Dear Mrs. Sommer,

I will try to tell you some of the ways that I earn missionary money, although I did not have very good success this year.

It was so late when they gave us our missionary blanks.

It was too late to plant early cabbage and tomato seed, so we made a small hot bed for sweet potatoes. I had no trouble to sell the early plants. Later I put in my own garden. It was entirely too dry, but I raised a few nice ones and got twenty five cents for them.

I thought I would raise some leghorn chickens, but I raised only four roosters, and one pullet so I can't count on many white eggs. I sold one of my leghorn roosters and received fifty cents for it. All together I will have \$1.50 in my blanks.

Yours truly,

Maurice F. Kohl.

NGALULU IS DEAD

Word was just received in a letter from Africa that Ngalu'u, the heroine of Mrs. Sommer's story published last year, is dead. She was married to a Christian teacher. Recently a baby was born to them but both the mother and baby died. I am sure some of you feel that you have lost a friend in Africa since you have learned to know Ngallulu so well.—The Editor.

ENROUTE TO AFRICA

By Mrs. A. D. Graber

Dear little friends.

Some of the days of the past few weeks have seemed as a dream or perhaps I should say as a fairy tale. You've each one read fairy tales haven't you? I wonder how many have heard of "Alice in Wonderland." I assure you that recently I've felt much as if I was in "Wonderland." Why? Because very, very often there are many new and wonderful things to see. It just seems as if I'm being borne by unseen hands thru strange paths to a new unknown land. And to tell you the truth, that is quite true, and I'm sure it is the unseen hand of my Heavenly Father above that is leading me to that strange, unknown, and far away land.

Perhaps you would be interested in some of these new experiences I have been having. I boarded the train for Indianapolis, Ind.,

on the 9th day of May, at bloomington, Ill. Friends and home folks were there to bid us adieu. My husband and brother Sommer accompanied me as you may know.

With a wave of the hand, a last farewell the train was speeding fast away from home and loved ones. On and on we sped and reached Indianapolis. Here we boarded the Southwestern Limited and were on our way to New York City.

The next morn we were nearing New York City and so went outside on the observation platform of the train, which is on the very back of the train and there we could see well the beautiful scenery which we were passing.

Now I'm sure some of you boys and girls have studied geography and have heard there of the Catskill Mountains, the Hudson River and the Mohawk Valley. Those were the beautiful sights which we were beholding. Oh! I shall never forget the beauty of it all as our train wended its way around curves and thru the beautiful Mohawk Valley. Everything was rich in spring-time freshness. Green velvety grass and leafing trees. On either side of us rose the Catskill Mountains with the sun rising over the cliffs casting a rosy golden splendor over the whole scene. And close beside our train the stately Hudson River flowed peacefully and quietly by us. For miles we were lost in the beauty of watching it all and I wish that you might have seen it too, if you never have done so. And who knows, perhaps some day you will. Let me whisper a secret to you. When I was a little girl I never dreamed that some day the Lord would call me forth to Africa to serve Him. And He may lead some of you to some far away mission land some day, too.

Then we steamed into New York station and soon were taken to our hotel, the Hotel Albert. New York, boys and girls is, "The land of the Sky-Scrapers," one might say, I believe. No doubt you've heard of that. It made me dizzy to look up and try to see the tops of some of those buildings. They towered high, toward the sky. And oh, so many people! Many, many different races of men and women and boys and girls. Millions of people it seemed to me thronged the streets. Every nation and race in the world, seemed to be represented there. And oh! how different was the look on their faces.

Some were sad, some glad, some were weary and discouraged, some despairing, some crafty, so many with that dissatisfied look on their faces. I'm sure many of you could tell them who could help them. Oh, if only they would take Jesus into their heart they would be happy, wouldn't they?

Then Friday night came when our boat was to sail for Antwerp, Belgium. Our boat was the S. S. Pennland. It was a very nice medium sized boat, and was quite pretty and very clean. We were driven to the docks from our hotel in a taxi-cab which had the top rolled back so that we could see the sky-scrapers all lit up at night even to the top domes. It was all very interesting. Soon we reached the docks where we were to embark on our steamer.

That was an exciting moment. There lay our boat at anchor in the big harbor. The gangplank was let down and ready for us to walk across to the steamer. After showing our tickets we walked across the gangplank and were on board. The orchestra was playing music and throngs of people were about. Friends were bidding loved ones good-bye. We went to our cabin which was very nice and then went to the writing room two decks above and there we wrote a number of letters and greetings to our friends at home.

Soon it was ten-thirty and we were aroused from our letter writing by the boat whistle which was a signal for all visitors to leave the boat. We jumped up and went to watch the gangplank pulled up and our boat pulled out of the harbor.

I wish you boys and girls might have been among the crowd which was on the docks waving good-bye to us. The gangplank was pulled in, our boat was loosed from the docks and the whole boat trembled as the great whistle blew blast after blast and we were slowly drawn out of harbor by two little tugs. As we slowly drew away, such a waving of handkerchiefs, and a crying of farewell from the friends who thronged the docks! And, little friends, I assure you there was a tug pulling at our hearts as we realized that we were leaving the homeland, our native land, for a far away country. But we could also feel the touch of our Father's hand and hear His promise, "Lo I am with you always, even unto the end of the age."

(To be continued)

BOOK REVIEW

Friends of Africa

A new continent has within the memory of the living generation been brought into the main stream of human life and history. Areas approximately four times as large as the U. S. have been added to the potential sources of the world's supply of raw materials. Something like 100,000,000 human beings, who for the most part have never progressed as far as to develop the art of writing, have been swept into the fierce current of our Western industrialized civilization. All this happened as though it were in one night. The motive which led to the opening up of Africa was an economic one. The western nations felt increasingly their need of products of the Tropics. While this interest in what Africa is capable of producing is justifiable and proper yet from the Christian view a far greater value should be placed on the people of the country rather than the things the country can produce.

Africa has many problems; agricultural problems—their diet is incomplete, health problems, government problems, race problems of curious sorts, and a problem even as to where to lay their head. But the greatest problem is the "Human Problem." They are human beings and whether they are cannibals openly, cannibals secretly or not at all still they are human beings, and greatly in need of a friend. They think the white man as a god dropped down from heaven, with a very hospitable attitude toward him, a wonderful chance to become a Friend. One of the greatest needs and chance to become a friend is through medical work. Let them think the Doctor is the witch and the medicine his charm and they are willing to accept treatment. Much suffering is endured because of ignorance and superstition. The help given by doctors and nurses is greatly appreciated by those who have the privilege of learning through missionary efforts.

Another great Friend is the teacher. Call after call for teachers comes to the missionary from villages and districts around mission centers. Send us a teacher. All eager to learn and not many to teach. Natives eager and willing to go and help their fellowmen and give them the Gospel of salvation.

The term education is used in a wider sense than activities of schools. More people educated to a far greater extent outside of the schools than in. The governments of

Africa are more than ready to welcome all help that the Christian church can give in providing a kind of education rooted in religious faith, which government can not supply without great difficulty. When we once become friends, we will be friends forever. They are happy Christians. Four times a year the widely scattered members of each of six churches in one community gather for Communion. They date things by such and such a communion.

In the last half of the last century tenth-eleventh of the education was in missionary hands. In Muganda one-sixth of the people are Christians. The Kingdom of God in Africa is coming about by the service of men of every trade, rank and station, the poor harnessed with the rich. The story is told of a native of Liberia named Harris, who could not read, but carried a Bible, advising the people to buy Bibles, that they might be ready when the white man came who could read. He taught them to sing of God, they built churches for their Bibles and after 10 years there were found to be 30,000 people still waiting for the promised help. These people swept so suddenly into this current must struggle to find a foothold in the New World. How shall we be guiltless if we fail to do our part? An open door! An opportunity! Mrs. J. H. Warye.

Reprinted from the September, 1929 issue.

RECEIPTS FROM LADIES AID SOCIETIES

The following is a statement of the amounts invested by Ladies Aid Societies in cloth for clothing made for the Africa Mission station children during the year 1929-30. These amounts should be added to the total in cash contributed by the churches as reported in the October "Messenger," to arrive at the actual total contributed by the churches.

Anchor Ladies Aid Society	\$24.25
Bethel Ladies Aid Society	20.80
Boytton Ladies Aid Society	27.68
Calvary and S. Washington Ladies A. S.	25.90
Carlock " " "	45.20
Congerville " " "	27.00
Comins, Mich. " " "	9.17
Danvers " " "	22.70
E. White Oak " " "	25.73
" " " Young Wom. Miss. Soc.	21.30
8th St. Goshen " " "	13.60
" " " Women's Miss. Soc.	13.80
Flanagan Ladies Aid Society	30.05
Meadows " " "	27.10
Maple Grove " " "	27.10
Mountain Lake, Minn. L. Aid Soc.	22.90
Normal Ladies Aid Society	25.20
N. Danvers " " "	115.93
Pleas. View " " "	31.25
Silver St. Goshen " " "	28.25
Tiskilwa " " "	7.88
Topeka " " "	28.25
Warren St Middlebury, L. A. Soc.	25.96
Zion Ladies Aid Society	4.98

Total \$651.98

FINANCIAL STATEMENTS

I. THE CONGO INLAND MISSION TREASURER

FOR MONTH OF OCTOBER, 1930

Balance in Account Oct. 1, 1930	\$1,110.34	C. G. T.	\$15.00	
		M. C. A.	48.25	
	RECEIPTS	Tieszen		711.70
D. M. C.	608.09	Amie		191.00
C. M. C.	1,064.14	D. M. B.	165.80	
Tieszen	50.00	D. M. C.	141.53	
Amie	50.00			
C. G. T.	50.00			
M. C. A.	56.25			
			<u>370.58</u>	\$2,067.40
		Less deficit		370.38
				<u>\$1,696.82</u>
		Same as above		
	<u>\$2,988.82</u>			

DISBURSEMENTS

D. M. C.				Frank J. Enns for C. M. C.	\$8.14	
Field	273.12			Frank J. Enns	2.00	
Office	<u>1.10</u>	274.22		Frank J. Enns	<u>4.00</u>	\$14.14
C. M. C.				A. G. Buckman for Amie	\$35.00	
Allowances	543.75			Albert Oswald for Amie	5.00	
Office	28.60			Church, Flint, Mich.,		
Field	273.13			for Amie	<u>10.00</u>	\$50.00
General	<u>4.00</u>	849.48				
SUNDRY				Bank Reconciliation:		
Amie	50.00			Amount in Bank Nov. 1, 1930		2,325.57
Tieszen	118.30	168.30	1,292.00	Outstanding Checks:		
				No. 65	\$50.00	
				No. 66	\$32.50	
				No. 77	<u>546.25</u>	628.75
Total to be accounted for			\$1,696.82			
Represented by the following funds:						

Represented by the following funds:

Dr.

Cr.

Same as above

\$1,696.82

C. M. C.

\$1,164.70

I. R. DETWEILER, Treas.

II. CENTRAL MENNONITE BOARD OF HOME AND FOREIGN MISSIONS (FOREIGN MISSION FUND)

FOR MONTH OF OCTOBER, 1930

RECEIPTS

Zion Mennonite Church	\$ 20.18			
Flanagan Mennonite Church	100.00	Total Receipts		581.18
Tiskilwa Mennonite Church	36.73		DISBURSEMENTS	
Meadows Mennonite Church	67.00			
Boynton Mennonite Church	19.00	To Rev. I. R. Detweiler, Treas.,		
Normal Mennonite Church	70.00	October Allowances	\$1,050.00	
Normal Mennonite Church		Balance Deficit		
By Missionary Society	30.00	October 1, 1930	3,131.08	
Calvary Mennonite Church	54.46	November 1, 1930		3,599.90
Calvary Mennonite Church				
By Sunday School	36.55		\$4,181.08	\$4,181.08
Children's Program Offering	10.00			
South Washington Mennonite Church	15.00	Respectfully Submitted,		
Danvers Mennonite Church	22.26	S. E. MAURER, Treas.		

Respectfully Submitted,

S. E. MAURER, Treas.

III. DEFENCELESS MENNONITE CONFERENCE

(Foreign Missionary Report)

FOR MONTH OF OCTOBER, 1930

RECEIPTS

Archbold, Ohio	\$161.87	C. I. M. Treasurer	\$587.09
Berne, Indiana	36.07	Interest on note at Harlan Bank	2.90
Grabill, Indiana	111.52		
Woodburn, Indiana	177.88	Total Paid Out	\$589.99
Sterling, Kansas	90.00	Balance in Treasury Nov. 1, 1930	000.00
Total Received	\$577.14	Total to Balance	\$589.99
Cash in Treasury Oct. 1, 1930	3.85	Note (Grabill Bank Loss)	90.60
Total to Balance	\$580.99	Respectfully Submitted,	
		C. E. REDIGER, Treas.	

Respectfully Submitted,

C. E. REDIGER, Treas.

MISSIONARY BOOKS WORTH READING

The New Africa

By Donald Fraser (fine for Mission Study).
Cloth \$1.00
Paper 60

Friends of Africa

By Jean Jenyon Mackenzie (Mission Study).
Cloth \$.75
Paper 50

Africa and Her Peoples

By F. Deville Walker. An English book planned especially to furnish background material on Africa. Valuable for use in connection with mission study. Paper \$.80

Sons of Africa

By Miss G. A. Gollock. An unusual book consisting entirely of biographical sketches of native Africans. It is well written and attractively bound in cloth. \$1.50

Thinking With Africa

Edited by Milton Stauffer. A splendid presentation of the thought of the African in connection with Christian missions. Cloth \$1.25
Paper 75

In the African Bush

By Jewel Huelster Schwab. FOR JUNIORS. This is the text book being used by Mrs. E. A. Sommer in the Mission Study groups for Juniors. It is a splendid course of study prepared by a missionary of 21 years experience in the large Presbyterian mission in Cameroun. Cloth \$.75

pared by a missionary of 21 years experience in the large Presbyterian mission in Cameroun. Cloth \$.75

A Congo Chattel

By Henry D. Campbell. This is the life story of an African slave written out of a long missionary experience. Cloth \$1.25

Deeds Done For Christ

By Sir James Marchant. A splendid collection of concise missionary biographies from many lands. Fine for general reading. Cloth \$2.50

Africa Today

By Mary Jefferys. Suggestions for a series of mission studies and service activities by young people with references to other books for source material. Paper \$.40

Campfires In The Congo

By Mrs. John M. Springer. A fascinating account of the experiences of a boy as he passes through the various stages of experience in a Protestant mission. Fine for mission study. Cloth \$.75
Paper 50

The Desire of All Nations

By Egbert W. Smith. A book that every minister and leader in Christian work should read. Cloth \$1.50

MISSIONARY MAPS

For Home, Church and Sunday School

Missionary Map of the World

(103 by 42 inches). A splendid addition to any Sunday school equipment. Cloth \$3.75
Paper 2.00

Missionary Wall Map of Africa

Prepared especially for use in mission study classes. Shows the location of most of the

mission stations in Africa with a list of the more than 175 Mission Boards working in that land. In 2 colors on good paper. \$.60

Picture Map of Africa

(30 by 50 inches). Shows the country with a number of sketches and decorations. Fine for use in a study group of young people. Paper \$.50

MISSIONARY PLAYS

Kanjundu, or From Fear of The Enemy

By Helen L. Willcox. Shows the waning of the witch-doctor's power in Africa when challenged by Christianity. Fifteen characters (six children). About one hour. \$.25

Ordered South

By W. J. Noble. Shows why a young man decides to go to Africa instead of entering his father's profession, and the effect on his father and fiancée. Four men and two women. About 30 minutes. \$.15

ther and fiancée. Four men and two women. About 30 minutes. \$.15

Robert and Mary

By Anita B. Ferris. A missionary romance adapted from the true story, "The Moffats." Thirteen characters. About 1 hour.... \$.25

Through The Dark

By Anna Charlotte Darlington. A short one-act play of Africa showing the power of Christianity to banish superstition. About 15 minutes. Three speaking parts.... \$.15

These books can be purchased through your regular publishing house. If so desired, The Congo Missionary Messenger will be glad to receive your order and will see that it is properly filled.

Address

THE CONGO MISSIONARY MESSENGER
720 West 26th Street, Chicago, Illinois

THE CONGO MISSIONARY MESSENGER

*A MENNONITE
MISSIONARY
MAGAZINE*



BELGIAN
CONGO

Vol. II

JANUARY

No. 6

A NEW YEAR RESOLVE

I will start afresh this New Year with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another gets ahead.

I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll try to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty and be more concerned with mine.

—British Weekly.

JOHN COLLEGE
LIBRARY

THE CONGO INLAND MISSION

A COOPERATIVE MISSION IN THE BELGIAN CONGO

OFFICERS OF THE BOARD

President—Rev. E. M. Slagle, Archbold, Ohio.
 Vice President—Rev. Amos Oyer, 7017 S. Ada St., Chicago, Illinois.
 Recording Secretary—Rev. E. Troyer, 507 N. School St., Normal, Illinois.
 Corresponding Secretary—Rev. A. M. Eash, 720 W. 26th St., Chicago, Illinois.
 Treasurer—Rev. I. R. Detweiler, 1223 S. 8th St., Goshen, Indiana.
 Field Secretary—Rev. A. M. Eash, 720 W. 26th St., Chicago, Illinois.
 Michigan Treasurer—Mr. H. H. D. Langereis, 445 Division Ave. S., Grand Rapids, Mich.

BOARD MEMBERS	CONFERENCE AFFILIATION	TERM EXPIRATION
Rev. E. M. Slagle	Defenceless Mennonite Conference	1931
Mr. Noah Schmucker	Defenceless Mennonite Conference	1931
Rev. Eli J. Oyer	Defenceless Mennonite Conference	1931
Rev. Amos Oyer	Defenceless Mennonite Conference	1931
Rev. H. E. Bertsche	Defenceless Mennonite Conference	1931
Rev. C. E. Rediger	Defenceless Mennonite Conference	1931
Rev. G. P. Schultz	Defenceless Mennonite Brethren of N. A.	1931
S. E. Maurer	Central Conference of Mennonites	1931
Rev. Allen Yoder	Central Conference of Mennonites	1931
Rev. E. Troyer	Central Conference of Mennonites	1932
Rev. A. M. Eash	Central Conference of Mennonites	1932
Rev. W. B. Weaver	Central Conference of Mennonites	1933
Rev. I. R. Detweiler	Central Conference of Mennonites	1933
Rev. B. F. Leightner	Missionary Church Association	1931
Mr. H. H. D. Langereis	Michigan Treasurer	
Honorary Members		
Rev. A. Augspurger	Central Conference of Mennonites	
Rev. Jacob Schmucker	Defenceless Mennonite Conference	

STATIONS AND MISSIONARIES

Charlesville

Rev. and Mrs. Lester Bixel*
 Miss Helen Stoesz*
 Miss Theresa Gustafson
 Rev. E. A. Sommer
 Rev. and Mrs. A. D. Graber

Kalamba Mukenge

Rev. and Mrs. J. P. Barkman
 Rev. and Mrs. A. G. Becker
 Miss Helen Tieszen

Nyanga

Rev. and Mrs. Frank Enns*
 Mr. and Mrs. Milton Amie
 Miss Kornelia Unrau*
 Miss Erma Birky

New Batshoke Work

Rev. and Mrs. Omar Sutton

* On furlough.

Mukedi

Rev. and Mrs. H. H. Moser
 Miss Agnes Sprunger
 Miss Amelia Bertsche*

Address of mission and all missionaries:

Charlesville, Kassai District, Congo Belge, Africa
 Cable address **Conim, Charlesville, Congo Belge**

The above missionaries represent the following religious bodies:

Mennonite General Conference (1)
 Central Conference of Mennonites (5)
 Defenceless Mennonite Conference (10)
 Defenceless Mennonite Brethren of North America (1)
 Mennonite Brethren (2)
 Missionary Church Association (1)
 Baptist Church of Flint, Michigan (2)
 Bethel Church of Inman, Kansas (2)

CONTENTS OF THIS ISSUE

Editorials:

Joint Committee Meeting of Executive and Finance Committees
 An Analysis of Our Mission
 Friends of Africa

News From Congoland:

Joseph Clark
 News From Congoland
 What the Religion of Jesus Christ Will Do in Central Africa
 The Worship of West Central Africa
 Building the African Church
 Enroute to Africa Continued

One Hospital That Measures Up

Contributed Articles:

Stewardship and the Tithe
 Mission Study

Our Boys and Girls:

Suggestive Program for Junior Missionary Meeting

Financial Section:

Congo Inland Mission Report
 Central Mennonite Board
 Defenceless Mennonite Conference

THE CONGO MISSIONARY MESSENGER

Vol. II

JANUARY, 1931

No. 6

THE CONGO MISSIONARY MESSENGER

Published monthly by the Publishing Committee of the Congo Inland Mission Board, 610-614 Walnut Avenue, Scottdale, Pa., and 720 West 26th Street, Chicago, Ill.

Literature and Tract Committee: Chairman—Rev. A. M. Eash, Rev. Amos Oyer, Rev. G. P. Schultz, Rev. W. B. Weaver.

Editor: Rev. A. M. Eash.

Contributing Editors: Rev. E. A. Sommer, Rev. Geo. P. Schultz, Rev. C. E. Rediger, Rev. Lester Bixel, Mrs. E. A. Sommer, Rev. Ernest Bohn.

SUBSCRIPTION RATES

The subscription price is Fifty Cents a year in advance.

Club rates are offered as follows:

Six yearly subscriptions to a single address or separate addresses, \$2.50.

Ten yearly subscriptions to a single address or separate addresses, \$4.00.

Prompt notice should be given of change of address, always giving both old and new addresses.

All material for publication should be addressed to **The Congo Missionary Messenger, 720 West 26th Street, Chicago, Ill.**

Subscriptions, renewals, requests for sample copies or changes of address, should be addressed to **The Congo Missionary Messenger, 610-614 Walnut Avenue, Scottdale, Pa., or 720 West 26th Street, Chicago, Ill.**

Entered as second-class matter at the Post Office at Scottdale, Pa., under the Act of March 3, 1879.

EDITORIALS AND COMMENTS

JOINT COMMITTEE MEETING OF EXECUTIVE AND FINANCE COMMITTEES

A Joint Committee Meeting of the Executive and Finance Committees was held in Chicago on December 16th with the full membership of both Committees present.

Among the matters of Business transacted by the Meeting are the following:

1. It was decided not to send a representative to the Foreign Missions Conference to be held in Atlantic City January 13th to 16th. This action was not taken because of any objections to the Conference but as a matter of immediate economy.

2. There was lengthy discussion of the financial depression and its effects on missionary contributions. It was shown that a part of the constituency is seriously affected by this depression but that in other parts there has been an increase in contributions. The following action was taken: The Treasurer was instructed to notify the Field Committee that the field allowances would be reduced by 50% for a period of six months beginning with January 1st. This appears like a drastic action. The effect in two of

the stations will not be so serious since its building operations were covered by half of their appropriation and this cut will simply mean deferring the building work for the six months. In the other two stations the effect will be more serious. The Board trusts that increased contributions may come in so that this decision will not need to be carried out in its entirety.

3. Since automobiles have been supplied to all the stations, the Board is requesting the missionaries to render a report on their use, cost of operation, upkeep, etc.

4. In connection with the work in the Batshoke Tribe, the meeting formulated a statement including the following:

a. We stand by our former decision that one year shall be spent in itinerating through the territory, studying the Tribe and determining a final permanent site for the mission.

b. That all work in connection with station sites during this year of investigation shall be considered temporary.

c. That Rev. Sutton be requested to make a monthly report of his work and findings to both the Board and the Field Committee.

It is quite unnecessary to say that the

JOHN COLEMAN
LIBRARY

need for reducing the appropriation to the field caused the committee members real grief. The reduction, however, does not affect the personal allowances of the missionaries. The Board hopes that there may be still further items of expense now borne by the Mission that can be assumed by the native Christian constituency. It also hopes that increased contributions from the home constituency will make it possible to reduce the length of time during which there is to be appropriation cut.

It needs also to be mentioned here that all the reports coming from the field are encouraging. Villages are opening up to the Gospel, the native Christians are becoming more proficient workers. The number of native workers is increasing. The additions to the church are large. The work is being largely blessed and there are evidences that even larger results may be expected in the future.

AN ANALYSIS OF OUR MISSION

There are many who wonder just what the missionary on the field does. He is sent there as a Christian missionary and so, it is reasonable to conclude, it is his business to present Jesus Christ to the people to whom he is sent. There are questions, however, as to the method he pursues. Does he go about each day from village to village or home to home and preach sermons or do personal work? Why so much talk about schools, building houses, translating literature, writing school books, dispensing medicines and doing a host of other things that are not direct preaching? Also, what does he do with all that is contributed to missions? He—if he is in the Congo—is in the tropics. Can he not go to the forests and pick his food from the trees? Why does he need a personal allowance of \$50.00 a month? What are the missionaries doing with the \$2,000.00 per year allowed for the work on each mission station? Why is it necessary for missionaries to have automobiles in Africa? Why should it cost \$600.00 for a missionary to travel to the Congo Inland Mission when he can travel to India or even British East Africa for less money?

To say that there are many who ask these questions of themselves and of others is not intended to be critical. Asking questions and seeking information are very wholesome things to do. The very fact that the ques-

tions are asked is an indication of interest in the work. While it is true that sometimes some of these questions are asked critically and with no desire for constructive information, such critical questions are the exception rather than the rule.

Also, it is more true to-day than it was ten, or even five years ago, that folks want to know. Both the Board and the missionary need to be ready to "give a reason" for the appeals they present and the program of work they are promoting.

The Editor is ready to announce that during 1931 an effort will be made to so analyze the work of the Congo Inland Mission that every reader will be able to understand it more fully and appreciate it more largely. A new department will be added. It will be called, THE CONGO INLAND MISSION AT WORK. Either a representative of the Board or one of the missionaries will be asked to supply material each issue that will help answer one or more of the questions that come to you. The first such article will be supplied by the Editor. It will be intended to answer the question, "Why does it cost so much for the missionaries to travel to Africa?" Watch for it in the February issue.

With six missionaries returning home on furlough during 1931 and at least that many going to the field, the Board wants you to know that extreme economy is practiced in arranging for these passages between the homeland and Central Africa. It has no secrets to hide. If greater economy is practical it is ready to receive suggestions. If experiences of other Mission Boards can be used to effect savings, it will be glad to know of them. The February issue will contain a complete statement of the travel costs between the United States and Congo Belge.

FRIENDS OF AFRICA

Through either a mistake of the "typewriter" or else of the "typesetter," the December issue of the "Messenger" in column 1, page 65, was made to read, "The Board, of course, does not entirely endorse every statement made by the author." This is an entire misstatement. The Board has not given any expression of any kind on the book, "Friends of Africa." This book has been recommended for use in Mission Study Classes. The selection was made by Rev. E. J. Bohn, who is in charge of the depart-

ments of Stewardship and Mission Study of the **Congo Missionary Messenger**. The Editor has examined the book. He feels with the writer of the Book Review appearing on page 80 of the December issue, that it is a splendid text book for use in study classes.

What should have been said is something like this: "The Board, of course, does not necessarily endorse every statement made by the author." The author of "Friends of Africa" writes of a land about which the average reader of the **Congo Missionary Messenger** has very limited knowledge. The author writes out of a life of rich experiences and close contacts in connection with her subject. She is not discussing theology but portraying life conditions. The Editor is satisfied that a study of "Friends Of Africa" in a Mission Study group in any church will increase the missionary knowledge and deepen the missionary convictions. He trusts that in many churches groups will be gathered periodically for a study of this book.

JOSEPH CLARK

The October issue contained a short biographical sketch of this remarkable missionary of the last half century. Now the Congo Mission News and the Congo News Letter come to us in a "Joint Memorial Number" containing much exceedingly interesting material. The following biography gives a splendid condensed account of his life and work:

JOSEPH CLARK: Pioneer, Missionary, Father

By the Rev. Paul C. Metzger, A.B.F.M.S.

Since the glorification of Mr. Clark none of the six pioneers of the Livingstone Inland Mission who had long years of Congo service is left to us. Giving their names in the order of their translation, they are Mr. Billington, Mr. Harvey, Dr. Sims, Mr. Richards, Mr. Frederickson, and Mr. Clark. Of their wives three are with us, Mrs. Harvey, Mrs. Frederickson, and Mrs. Clark; but they came to Congo later and did not serve, at least not for long, under the Livingstone Inland Mission. What a benediction to have known these old saints; how jovial, how human they were but withal, how true and devout. What a pity the stories of their lives have not been recorded. They have had

experiences of God's providence and watch-care; they have shown fortitude in trial and perseverance when all was dark that have been the equal of anything in the annals of missionary history. Could not some one write the Acts in Congo?

I will never forget my first meeting with Mr. Clark. Mrs. Metzger and I were lonely missionary passengers on the Sw. Brabant, a Congo River boat. We were cooped up for seven days with thirty-seven young military officers and one priest. Food was bad and there was no sanitation. Would Mr. Clark be at Irebu, the river port thirty-five miles from Ikoko, his station? Were we to be dumped down in this jungle without camp equipment or anywhere to go? As we approached the beach we looked anxiously but could not see him. Mrs. Metzger had heard him speak in America and I had seen his picture. Then a gentleman raised his big helmet and we recognized him with great joy. On the beach Mrs. Metzger told him that she recognized him by his hair. He lifted his helmet, put down his head and asked, "Which one?" He was bald. Always humorous, jovial, optimistic, that was Mr. Clark. He was no long faced missionary, but withal he had a seriousness and a devotion most beautiful; coupled with it was a love for the people whom he had come to serve.

Mr. Clark the Pioneer

Mr. Clark was born near Aberdeen, Scotland, on July 1, 1856. He was brought up under those strong Christian and missionary influences prevailing in Scotland in those days. He was educated in the public schools and night classes. As a youth he worked in the paper manufacturing business along with his life-long friend, Mr. Wildridge. Had he remained in the business he would have undoubtedly made a business and financial success, as did his friend. Because of threatening lung trouble, he gave up his confining position and entered the custom house service. Hence at the port of Aberdeen, on its boats and ships, he prepared for Congo's rivers and lakes.

The call of Livingstone and Stanley, yes, the call of Christ to Africa gripped him, so he went to Harley House, London, for preparation. Stanley's exit from the mouth of the Congo, August 1877, had stirred the world and Joseph Clark with it. From Harley he was appointed in the fall of 1879,

and sailed in 1880. His companion was Mr. Harvey.

After six weeks voyage along the coast they were landed at the sandy point of Banana at the mouth of the Congo. There at the ancient Dutch trading post the mission had its base for operation up country. Mr. Clark was to assist Mr. McCall, the leader of the pioneer work in opening up the country. There were donkeys and Kru boys with many vicissitudes, but they were soon off up country. The great rush in those days was for the upper navigable river above the cataracts where the country was densely populated.

Mr. Clark was with one of the first parties which pushed through this cataract region to reach Stanley Pool. His party came to Kinshasa and Kintambo before any government was established there. He and Mr. McCall chose the site of the present city of Matadi on the south Bank of the Congo. The overhanging ledge of rock, almost a cave, in which they slept the first night is still visible. They bought the beach and the entire hillside from the Palabala chief and commenced constructing our base. To begin, it was but a receiving station for Palabala and the up country work. Mr. Stanley had his base on the north bank at Vivi, while the British Baptist mission and the Dutch trading company were further down river on the south Bank. Thus these men chose the port for a country half the size of the United States. During his first term of service Mr. Clark made several trips up and down country, assisting newly arrived missionaries or those disabled and compelled to go home.

Mr. Clark the Husband and Father.

Mr. Clark married Miss Elizabeth Milne on furlough in 1884, of a family that has given generously to Congo. From this family have come to Congo Mrs. Clark, Mrs. Harvey and Mr. Milne, the latter serving at Ikoko.

There is a very interesting story of the courtship of Mr. Clark and Miss Milne. Miss Milne and another girl went to call on Mr. Clark's mother. She was delighted to give them the latest news of her son, Joe. She said that he was keeping very well, but wished that he had a wife. Then his mother added, "He has asked me look to a girl for him, and do you know that there is no one, Lizzie, I would rather have him marry than

you. How would you like to go out there to him?"

Miss Milne replied, "If you think I will do, I shall gladly go." Then the good old lady drew back, fearing she had gone too far, especially in Scotland; "Perhaps we had better wait until Joe comes home." That mail Lizzie had also had a letter from Joe in which they had completed their arrangements and engagement, but Scot-like she had said nothing to the mother!

Mrs. Clark was won for Africa when she heard Robert Moffatt speak. Her grandmother said that she had no wit to fear. Be that as it may, I consider Mrs. Clark the most courageous woman I have ever met.

Their eldest child, Stephanie, was born at Palabala. She is number one in the register at Boma, the first white child born under the Congo Free State. They had five other children born to them in Congo and one other in the homeland. Of these, one of the twins died in infancy at Ikoko. Harvey, the third son, a graduate of the divinity school of the University of Chicago, died of a heat stroke in Mesopotamia during the world war. At that time he was working with the Y. M. C. A. in connection with the British army. Their son Gordon, a doctor, served with the American army medical corps in France and died of influenza in the States. Their oldest son, Gilbert, who had been an officer in the British army during the world war, and their second daughter, Mina, are in Britain, while the eldest daughter, Stephanie, and the youngest son, Harold, are in America. It is a wonderful family to come out of the "white man's grave," but they had a wonderful father and mother of sturdy Scotch stock.

Their home was a happy one. Mrs. Metzger and I spent ten months of our first term with them, daily at their table. We learned to know them, which is to love them. Now we look back upon the happy times we had together, and we thank God for coming under their tutelage the first year. That hospitable Christian home at Palabala, Ikoko, and Ntongo meant much to young missionaries and officials, either while passing through Palabala on the caravan route or being entertained graciously at Ikoko and Ntongo.

Mr. Clark among the Cannibals.

Returning from their second furlough,
(Continued on page 96)



NEWS FROM CONGOLAND



NEWS FROM CONGOLAND

(Editor's Note.—A diary letter received recently from Mrs. Beulah Amie of the Nyanga station cannot be published as a whole. Just a little too long as it would cover nearly half the available space in one issue. The letter is full of interesting information of an itinerating trip taken by Mrs. Amie and Miss Irma Birky sometime in September. The trip was about two weeks in length and included visits to nearly all of their more than thirty outstation schools. The diary describes the makeup of the caravan, gives details of the journey and then recites the experiences they had in the several villages visited. Following are quotations from the diary.)

"Miss Birky and I each had six hammock men. By this time, no doubt, all of you know what a hammock is. Mine was a wicker chair with legs cut out. It swung between two bamboo poles that were fastened together at each end with a straight pole or board and then a short bamboo pole fastened to the center of each of these cross poles. This provided for four men to carry at one time, all walking single file with the person carried between the second and third men. This made 12 hammock men for the two of us. We each had a trunk with clothes, reading matter, bedding, etc. There were two men to each of these trunks. Then there was one large trunk with cooking utensils and flour. Another box containing our aluminum dishes for the table, canned goods and supplies. Each of these needed two men to carry. There was also a large bag with two sleeping cots and straw pads. A small box carried by two boys was full of medicines to be used in case of sickness among the caravan men and, as well, in the villages visited. Several little fellows went along to carry salt. This was used to trade for food to ration the men. Other little fellows carried the water pails, lanterns, etc. All told there were 22 large men and 15 boys in the party. . . . We also had accompany us Petelo Mazemba, our first native deacon at Nyanga; my cook, Kitele Davidi; Miss Birky's bok, Ngolo Paula; Ngenze, the helper in the medical work; and Kabatshi, Makopo and Kikungo Ngoi, who were to be placed as village teachers." (This made a total caravan of 46.)

Here Follows a Description of the Village Kamu Kamu

"We found in this village a fine mud house of three rooms with nice hard dirt floors. It had windows and doors with frames, hewn out by the teacher himself. The chapel was a little too small but we saw where he had a new one started. He is a boy of 17 years, quiet, very neat and particular. His name is Njinda Abalahama. When he was quite small I had him as my house boy. At that time I often called him "the Old Maid" because he was so painstaking in his work. He had a school of about 70 children. As yet he had no girls who were able to read though the number of pupils was divided about equally between boys and girls. The pupils were doing fine in memory work and sang well. This school had only been going about one and one-half years and during that time the teacher only was at the village half time, spending every alternate week in school at Nyanga. . . . At this village I slept most of the afternoon while Miss Birky did some writing. The house boys fixed up the rooms and prepared supper. Miss Birky had charge of the house boys while I attended to the outside affairs. In the evening Mr. Amie came out to bring us the mail which had just come from Charlesville. Among the letters from home was one containing the word that oldest brother, Will, had been killed by a truck." . . .

Several Days Later a Tropical Storm

"We started on a five hour trip for the village of Mitundu. Half way there the rain began to come down in torrents. All we could do was to wrap up in our blankets and raincoats. The rain beat on us in torrents and it was hard for the men to walk and carry us. This kept up for about an hour. We were thoroughly soaked. Finally it let up and we arrived at a small village. We would have stopped here but the trunks with clothing and food had gone on ahead. We were chilled to the bones. The wind was cold and we shivered. The village folk soon stirred up a good fire and sat about watching us. After drinking some hot tea we had in our thermos bottle we started to walk on

but soon again had to be carried as we were at the edge of a large swamp."

Another section of the diary tells of settling an affair in a village where one of the mission teachers had not proven successful and had finally left the teaching and went back to his native village. Farther on it tells of Miss Birky taking seriously ill with dysentery. The following account of climbing hills is interesting:

Going Down Hill on Hands and Feet

"It was not a long trip from this village to the next one, Kibangu, where Maluma,

joyable Sunday with his people. On Monday morning we found 150 in the school. He has some good readers and writers. These help him in teaching the others. They had one little fellow not over seven years of age who was a wonder. He got up and read very well from the Bible (the book of Luke which is the only portion printed in their language). He could also spell well and was good with his numbers. This little fellow came with us to the mission. He sure is ahead of anything I have ever seen in the Congo for his age."



GROUP AT TSHINGILA

Missionaries Enns and Amie, Badiasa and Tshingila Chiefs

one of our oldest Christians, is teaching. We had a terrible hill to go down on the way. The men could not possibly carry any one down so we had to pick our way down with one of the hammock men helping." . . .

Sunday at Tshingila

"The next morning, which was Sunday, we went to Tshingila where we have had a school for years. First it was under Badiasa Yone, one of the Baluba teachers who had come to Nyanga when the mission was started. He had done very good work. Since he was sent back to Charlesville a year ago we have had Nyimi, an exceptional native Christian boy there as teacher. He had everything ready for our arrival. We had a fine Sunday service and spent a very en-

At the Village Where Ngalulu Died

"The next village we visited was the one in which Tshimanga was a teacher until the Baluba were sent back to Charlesville about a year ago. Many of you have been reading Mrs. Sommer's Continued Story in the children's section of the "Messenger." Ngalulu of that story was the wife of Tshimanga and the report had just come to us that she and her baby had died. The present teacher in this village is Bongelu. He is doing very good work. When we arrived at the village the kitchen was piled full of wood and gouds with water. Native beds had been brought in so that there were places for all to sleep. Mukanda had been teaching here but recently Dr. Stixrud of the Presbyterian Mission

at Luebo had permitted him to come to his hospital and receive training in medical work. We have reports that he is doing very nicely. This village had a wonderful chapel built by this boy, Mukanda. We also found a very good school here, much more advanced than the one at Tshingila. Here we had a spelling match between the station boys who were accompanying us and the village scholars. A girl, Kaki, spelled all the rest down with a word our deacon found in Luke, "Isakalioti." (It is not much of a discredit to be spelled down with such a word—Editor.)

And so the diary continues giving trip experiences, findings in the villages, reports on individual teachers and their work and, as well, personal experiences of the two missionaries. At the village. Makumbi, they found a chief with leprosy. At that village the teacher had failed even to start a work and was working for the diamond mining company. This follows with a report of getting overheated while traveling in the hot sun and a night of misery. They met a 21-year-old state man who was able to talk English and had him for an evening meal. He was much impressed by some of the work done by some of the village schools. Measles broke out in the caravan. These, with fever which had taken some of the boys, made it necessary to end the trip after two and one-half weeks of traveling and a very encouraging trip.

WHAT THE RELIGION OF JESUS CHRIST WILL DO IN CEN- TRAL AFRICA

It was a great sight to see over two hundred women carrying brick from the brick kiln to the mission station, up a steep incline. Each had her basket on her head, carrying all the way from ten to twenty bricks at one time. In this large group of women who were coming and going, there was an outstanding contrast plainly noticed. Some were singing light and flippant songs, others were loud and boisterous, others were offending each other, while still others were quarreling. These might all be put into one category. But there was still another which stood out so much in contrast. This group was an inspiration and encouragement to the tired and worn missionary—a living evidence of the power of the Lord Jesus Christ. Instead of the

light, frivolous songs, there pealed forth from this group, those old, deeply spiritual hymns which have stood the test of criticism for centuries and fell like refreshing dew-drops upon the soul. Instead of the loud and boisterous conversation, there was that quiet and Christ like spirit manifested.

That which climaxed the scene and brought in play a living demonstration and interpretation of what the Gospel of Jesus Christ will do for pagan womanhood of Africa, was when the Christian women received their pay for a number of days hard work. They gave it all back to be used to extend the kingdom of God among womanhood in regions beyond them. It reminded me of the widow's mite. They had not only given the tenth, but all they had.

Oh Great Spirit of God! Inspire us anew to a greater devotion to Thy cause. Give us a greater burden for Africa's lost, a new devotion to Thee. Might it be said of us that we are lagging behind, when it comes to sacrifice and that the African Christians are beginning to be in the lead? Dear God, forgive us and make us willing to fall upon our faces before Thee in penitence and say whole heartedly, "Dear Lord what wilt Thou have me do?"

Come Holy Spirit, Heavenly Dove,
With all Thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours.

Look how we grovel here below,
Fond of these earthly toys;
Our souls, how heavily they go,
To reach eternal joys.

In vain we tune our formal songs,
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies.

And shall we then forever live
At this poor dying rate?
Our love so faint, so cold to Thee,
And Thine to us so great.

E. A. Sommer.

To know God a man must be born from above. Then again, he must know God's Word, what it teaches and what it requires of him.—E. C. Bender.

Have you renewed your subscription? Fifty cents pays for ONE YEAR. One dollar for TWO YEARS. "Dealing Square-With God" is given free with a two year renewal.

THE WORSHIP OF WEST CENTRAL AFRICA

Alma Diller Bixel

In speaking of the worship of the people of West Central Africa, we may say it consists chiefly of ancestral worship.

Their belief is that the dead have gone to a great village under the earth where everything is pure, where they till the soil and reap the harvest, or they may have gone to some far country where they are surrounded by forest and are wandering about or they may be in the grave which is the house for the dead. Their relation of the living to the dead is closely connected for neither can do without the aid of the other. The dead have some power that the living man does not possess and the dead depend upon the living for their well being. Things that are hidden to the living are no secret to the dead. They can bring things to pass. They have the power to make the trees bear a large crop of fruit, to make the fields bear a large harvest, to send the rains at the time needed. Then too if they are mistreated or if they do not receive due respect they may send sickness and death upon a community, disease among their goats or sheep, or may withhold the rain. Thus it is the dead that deserve the credit or the blame for the blessings or calamities that come to the living. They have the power to bless and to blight. They recognize that there is a supreme being which is above all, and that there is a mysterious energy working in all things; but the unseen spirits of men and women too have a real power all their own. They are devoted to the interests of their families who are struggling here below. They know life with all its pleasures, care and pain. They are not as the Supreme being who is far away from men. They put their faith in these ancestors who lived among them and are acquainted with their needs in life. When an old father of a family dies or a wise powerful chief who was loved by his people while living, he will be considered even more powerful and wiser since he has gone to the spirit world.

Although these departed dead have changed in some respects, yet they still are subject to hunger, cold, thirst and need the attention of their family on earth. If these should fail to supply their needs they will be punished for the failure. Reverence is paid to such but there are those who die

against their will or have been mistreated while living. Those who met death by drowning, were killed by wild beasts, committed suicide or who were killed by witchcraft. The spirits of these people are to be feared. They will return and haunt the person who mistreated them while living. A husband mistreated his wife by beating her severely when she turned to him and said, "I will commit suicide and then my spirit will come back and haunt you."

It is said that there are four grades of ancestral worship. The individual divinity or spirit, which has nothing to do with any other person except the one to whom he is attached. The family spirit which is concerned only with the members of the family. The community spirit which is concerned with the affairs of that one village and the tribal divinity which has nothing to do with the affairs of individuals but is concerned with the life of the tribe. These divinities or spirits are supposed to make their presence known in various ways. When a man sees in his sleep a person with whom he was well acquainted in life or a relative of his, he will make an offering to him when he awakes. They may return in the form of an animal. One day the natives found a rat in one of their houses. They were much concerned about it and tried to shield it from all harm. One of the missionaries heard about it and went to the village to see what their excitement was about. He found the rat moving along the opening between the ceiling and the wall and at once made an attempt to kill it, but the natives became alarmed and begged him not to hurt the creature. When the missionary asked the reason for this, one of the natives said, "Because that is my grandfather and we must not hurt him." They may also make their presence known by causing sickness. When sickness comes upon a family it may be because they have neglected to make offerings to the dead.

Another way in which these divinities make their presence felt is in objects that are set aside as sacred. This is closely related to fetishism. It is said that a certain tribe has an object which consists of the nails and hair of a long line of their deceased chiefs tied together with a hide. Whenever the chief of this tribe dies his relics are added to the bundle. It is regarded as bound with the life of the whole clan.

They have numerous charms and fetishes.

One of the charms is the string which the mother ties around the waist of her child and which is worn throughout childhood. This fetish is for health. Various objects of nature have each a life similar to that of man. This life is not separated from the object. The eagle's talon, the wing feathers of any kind of birds, the leopard's claw, the teeth of animals and all these objects which are desirable or fearful are valuable fetishes because one may receive their power which they possessed. The native sometimes says the wind talks to the forest and the forest talks to the wind and when he uses this expression he is not speaking figuratively. Closely related to this class of fetishes is a kind of somewhat higher than animistic fetish. In this relation of the physical object and its power within is not that of body and spirit but that of a house and tenant living in it. The spirit may leave the fetish and then it will be of no more use, but the skill of the fetish doctor can compel the spirit to remain. It is under the control of the possessor of the fetish and must do as he says. If it should disobey he will punish it, usually by hanging it in the smoke. It is such a fetish contained in a goat's horn, that a man walking in the forest has tied around his neck to make him invisible to an enemy. Another he hangs among his plantains to keep the wind from blowing them down. Some leaves of a certain kind of tree are tied in a bundle and hung on a stick to protect his field or garden.

Some natives have asked for charms that they might be able to shoot straight, others have asked for a charm that they might be able to read books. But the most powerful and sacred fetish is the ancestral relic. It is the skull of the father or other ancestral relation. Here fetishism becomes an ancestral worship. The skull is the residence of the dead father and if it be treated well, that is, kept in a warm dry place the father will confer any kind of favor. They never punish these ancestral fetishes. In fact, if they neglect them, if they will let this ancestral relic get cold or wet it will punish them.

We may wonder if ancestor worship has any connection with the moral conduct of these people, if they are more honest because of their ancestors. It is rather difficult to say to what extent it does affect their lives individually but it has considerable effect upon their social life. It acts as a binding force to bind them together.

STEWARDSHIP AND THE TITHE

E. J. Bohn

In the September issue of the "Messenger," when we discussed the subject "Stewardship and Possessions," we came to the conclusion that every Christian owes to God, as the owner, a portion of his income which should be systematically rendered. The question we want to answer in this discussion is, what is a fair portion of one's income that every Christian should feel he owes his Lord. We know it must be systematic and that it must cost something if stewardship is to mean anything: But what is God's will in this matter? If we can settle that, we shall have no difficulty in determining the amount that every Christian ought to give from his income.

Many Christian people, when they are asked this question, will immediately reply that it should be a tenth of one's net income. And they will go to the Old Testament and show that the Lord ordained it there. Again there are some who say that that is an Old Testament Law which is no longer binding on us to-day. May we take a brief glimpse into the history of tithing and see if that will help us to determine whether the tenth is still a fair portion of our income to be rendered to God.

We find the law of the tithe appearing very early in Hebrew history—at the beginning of orderly worship, and when God had to have a house and a priest was to be sustained. But even long before this time we find it appearing as an offering. Originally it was not a regular offering required by law, as it was later, but more of a spontaneous thank offering given out of gratitude for the blessings that were enjoyed. Though this was done by the Pagan people surrounding the Hebrews, as well as the early Hebrews themselves (one example is the offering brought by Abraham to Melchizedek). This is after all the spirit with which the offering of the tithe should be given. It was only after a law was instituted in Mosaic times, that the spirit of love which should prompt all tithing was lost. But what is significant, is the fact that we find the tithe universal in the worship of the ancient world. The Jews were not alone in this, but even hundreds of years before the time of Moses we find that there were pagans who offered tithes to their Gods. Some of the

scholars of archaeology give us proof of the prevalence of tithing among the ancient Egyptians, East Indians, Babylonians, and Assyrians. We are told in the classics that we find Demosthenes, the famous Greek orator, denouncing as sacrilegious the withholding of tithes from their Gods.

These facts have made us believe that the idea of the tithe must have been divinely implanted in the human heart. Just as the belief of immortality has been a universal faith among the ancient races and believed to have been divinely implanted, so has the belief in the tithe seemed to have come from the same divine source. Since the human heart has always felt that it was only fair and right to render a certain portion of their possessions to their God or Gods, the belief is growing in extent and favor that we, as Christians, cannot evade this divine command which comes as forcibly as ever to all thinking people.

When we come to the New Testament we are still more impressed with the fact that the tithe is not a law which is binding only in Old Testament times. For we find the New Testament saturated with the idea of stewardship. Paul's very commission to preach was a stewardship intrusted to him. 1 Cor. 9:17. And in the parables of Jesus the sense of stewardship is especially deepened in the parables of the "Talents" and "Pounds." Surely then, if stewardship means anything at all its principles must also be applied in the realm of possessions as well as to any other phase of living. Jesus does not of course make many definite statements concerning tithing, but the few references that He does make, show that without a doubt He sanctioned the custom of tithing. In the twenty-third chapter of Matthew He hurls invectives at the Pharisees, but commends them for one thing—their tithing. "This ye ought to have done."

Further, from the viewpoint of reason we come to the conclusion that we would want to tithe even if the Old Testament and New Testament never enjoined its practice on us. The highest conception of the performance of any duty or the avoidance of any evil, does not come to us because some external law commands it, but when it spontaneously springs forth out of our inner selves because the heart and mind sanction it as right. We neither steal nor commit murder solely because a commandment in the Old Testament tells us not to, but also because we

recognize the value and good of such a commandment. Reason convinces us that they are for the highest welfare of man. In the same way every thoughtful and conscientious Christian will want to observe the law of the tithe, not from a machanical viewpoint, but because out of gratitude to his God whom he recognizes as the sovereign Owner and Giver of all things, he feels that to be fair he should at least give as much as a tenth of his net income.

Furthermore if men were willing to tithe under the law, we ought to be willing to do at least that much under the Gospel of love. Jesus gave the commandment to evangelize the world and with it have come many added responsibilities for carrying the Gospel to the ends of the world. How serious do we consider this responsibility?

Is not the work of evangelizing the world and carrying on the work of the Church the Lord's business? Tithing by Christian people would mean that we had a systematic method of carrying on the Lord's business which is so often done in a slothful manner by Christian people who claim to be interested in the work of the Lord. It would mean far greater efficiency in the cause of advancing His Kingdom. Out of a church in New York State of one thousand members there were two hundred and sixty-five tithers, who paid three-fourths of the budget which was fifteen thousand dollars. What would it have meant for that church if the remaining seven hundred and fifty members had been tithers? How much more could be done in the mission field, foreign as well as at home! Can we consider ourselves truly Christian and be indifferent about this matter? Is it not true that the test of our sincerity in any thing will be shown by the way we put our money into it? How much do we believe in our religion? Are we willing to let it cost, or do we give to the Lord only what is left over? Should not His portion be paid first? Have we ever thought that we are robbing God if we do not give Him a fair portion of our income? These are questions that every Christian ought to face and answer honestly.

Have you renewed your subscription? Fifty cents pays for ONE YEAR. One dollar for TWO YEARS. "Dealing Square-With God" is given free with a two year renewal.

BUILDING THE AFRICAN CHURCH

(Continued From Last Issue)

Native Leadership

The welfare of any congregation or group of congregations depends very much upon its leaders. Christ trained the first leaders and they were sent out to assume the responsibilities thrown upon them. After He left this earth, the local churches selected its leaders.

The question was asked in a Congo paper some time ago, "How would you define indigenous leadership of the Christian church?" The following answer was given: "Ultimate leadership means all branches of religious, educational, and medical work wholly in the Africans' hands, interpreting the Christ of the Bible to the African in terms of his own thought and life. For immediate leadership we would need to be satisfied with pastors of local churches, superintendents of districts, teachers in the schools, advisers to the missionary and hospital assistants, thus slowly developing to the ultimate leadership as ability is shown and education is made possible."

Has the African the qualities of leadership? Incidents could be given by every mission in the Congo showing that there are individuals who have such qualities. In the native life there are chiefs who have real qualities of leadership. On our staff we had a teacher who at one time worked for the diamond people at Tshikapa. He had charge of 2000 men. It takes ability to handle such men and get work out of them. The Klein-boy who has gone down to Angola to start a congregation has shown ability of leadership.

Organization

Every church that is organized or in the process of being organized, recognizes certain positions for the leaders of the church. Our Evangelistic Policy recognizes the following positions:

Teachers—Including out-station teaching and preaching.

Overseers—Those having charge of groups of out-station teachers.

Evangelists—Itinerating preachers.

Deacons—Those who deal with new Converts, backsliders and the church member-

ship in general.

Assistant Pastors—Preaching, pastoral visitation, with authority to administer communion and baptism and officiate in marriage ceremonies as the pastor may grant authority.

Pastors—Those having general oversight of congregations with the full authority to officiate in all the church services and ceremonies.

Special consecration services shall be held for the setting apart of teachers, overseers and evangelists. Deacons, Assistant Pastors and Pastors shall be ordained to their positions.

Furthermore, the organization shall consist of central congregations deeply rooted in God through Jesus Christ, as an integral part of the church universal, capable under the guidance of the Holy Spirit of bearing its own fruits in its day and generation.

In conclusion I wish to say a word in regards to the future of the native church. What prospects are there that she will take root and expand? Some time ago I saw a cartoon in connection with an advertisement. To the right stood Prof. Knowall, the eminent Phrenologist, ready to tell your past, present, and future for 25¢. On the back wall there was a chart indicating that the head of a person was divided into departments something like a modern department store where one department is called, the shoe dept.; another the clothing dept.; still another, the hat or dress dept. and so on. The various departments or bumps on this head were called, ambition, memory, art, wit, music, love, hate, etc. To the left were fond parents desiring to know what their beloved child would be best suited for. By passing his hands over the bumps on your head, the Phrenologist determined what you should be. My father was at one time interested in the study of Phrenology to enable him to tell others to what vocation they are best suited for. I still remember that he said this, "The study of Phrenology makes one too inquisitive. If I sit in the church and one comes in late, I am always tempted to look around to see what kind of bumps he has on his head."

I will let Mr. Bell tell the rest of the story. "He made one big mistake, in my case, by feeling a certain bump and telling me that I should be a preacher—I knew, what he didn't. I got that bump from fall-

ing out of a wagon. More than that, I knew that if my father knew the truth, I'd get another bump somewhere else, for having been on that wagon."

Now I do not attempt to be Mr. Knowall, but there are certain bumps which indicate that the native church will take root and expand.

1. The infant church is a living organism, and, though small, it will grow.

2. Natives are becoming tired of materialism. They are reaching forth for something that can satisfy the deepest human longings of the soul. This is a healthy sign.

3. Native leaders are eager to get more training to enable them to fulfill the tasks ahead of them.

Christ is the head of the church. He can be trusted to guide it. The operations of the Holy Spirit are not confined to the white races alone. Rev. Ellenwood said, "We must assume that Christ is able to care for His Church after we have planted it and duly nurtured it." The promises of God can be claimed by all races. We can say in our language, "The Lord is our keeper;" the Africans can say the same words in their own language—"Yehowa udi mulami wetu."

ENROUTE TO AFRICA CONTINUED

By Mrs. Graber

We stood on the top-most deck as it faded from view, especially the Statue of Liberty which with hand upraised in state-ly majesty seemed to bid us farewell.

It was a most beautiful moon-light night, and we stood on deck until the last beams of light faded away in the distance and we could see New York no longer. On and on we went until all land disappeared and we were far out on the briny deep.

For days we sailed on and on. Those were great days of fresh ocean breeze and cool weather. We sat in our deck chairs enjoying the sunlight and balmy air. Sometimes we slept, sometimes we read and again we would write letters. We played deck tennis some and took pictures.

I believe you would have been interested in the gymnasium on our steamer. You see our ship was just like a beautiful home, only on water instead of land. In this gymnasium there was a place to have a bicycle race and another place in which one could row a boat. There were a number of things to

interest boys and girls, and many were in there enjoying themselves.

I must tell you of one incident which I am sure will interest you. One morning about nine or ten o'clock we heard the bugle playing again and again. This was the signal for each to get his life preserver and go to their certain section and get ready for a life boat drill. You see we had to do this so that we would know what to do if something happened to our ship and it was about to sink. So we grasped our life preservers and tied them on and hurried to the topmost deck to our life boat. And everywhere people were rushing to their life boat and boys and girls, all the children, had to put on their life preservers also. Some very small children had them on and some were much frightened at all the excitement and several were crying very hard. It was quite exciting and interesting. We were given instructions as to what we should do in case of an accident to our ship. Truly it was a good thing we had those drills, too, because a few days later we barely escaped crashing into a freighter because of a very dense fog and if there had been disaster we would have known better what to do.

The days passed by, one by one until we were nearing Europe, and our destination which was Antwerp. One morning we went early to the deck to watch the scenery which we were rapidly approaching. For days we had been on the wave tossed ocean and now we were nearing land. Through our field glasses we glimpsed the shores of England. On either side steep hills arose. Some places there were forests on the hill sides but more often small patches of ground, with crops growing on them. They were English farms enclosed by hedges, quite different from our American farms. But there was something else which we saw, which I am sure would have interested you boys and girls. How many have read real stories of castles and giants and ogre, or castles and kings and queens and princesses? I'm sure you've each one read such a story and so have I. And often as we sailed by the shores of England we would see in the distance old ruined castles, some very large with tall towers and others vine covered. They were mysterious and interesting to me. It seemed as if I could imagine a king or queen or perhaps a giant living in those castles many years ago. Many fascinating things we saw but we cannot tell them all.

Then came Cherbourg, France. It was similar to England as to the farms, but instead of castles, we saw many old fortresses, centuries old, some of them and others were more recent and were much used in the world war. They were battle-scarred.

Oh, yes, boys and girls, I forgot to mention also that we were especially moved as we viewed Plymouth, England. I wonder if you know why? Haven't you read the true story of the Pilgrim Fathers who left their native land to come to America to have religious freedom, or in order that they might worship God as they saw best according to the dictates of their own conscience. And it was from the coasts of Plymouth, England that they set sail for the unknown land of America. That was a thrilling memory as we gazed upon Plymouth.

Then we sailed on past France and soon we began to see the soft fresh green rolling plains of Holland. Tall and very slender trees were seen in orderly rows for miles with nice roads winding in amongst the trees. The houses everywhere could be seen for miles along with their red roofs nestled amongst the green trees. Here and there were large patches of yellow field crops and everywhere was a neatness and orderliness which is not always found in America. No tall uncut grass and the country truly presented a very charming and harmonious picture. In the distance we often saw the little Dutch children with their Dutch clothes and wooden shoes, sometimes with the sheep, again riding the bicycle or walking along a road.

As we passed the Netherlands we had a view of the Dykes and several times now and then we saw a large Dutch windmill about which you have often read I am sure.

One evening a short time later we arrived in Antwerp, Belgium. Antwerp seemed so different from American cities, but was very interesting. The streets are very narrow in most places and the street cars or trams as they are called, are quite small and made quite differently from ours at home. But especially interesting were the great draft horses. Often we saw one horse pulling long and large wagons very heavily loaded, and yet the horse did not seem to be over-loaded. They are beautiful and powerful horses.

We could not help but notice that Antwerp seemed a city of bicycles. Everywhere we saw them gliding about. It seems almost every one has one.

Then there was an interesting World Exposition now in progress in Antwerp and we had an occasion to visit it some. It was very interesting and especially artistic. We attended the Exposition of Congo Africa. Almost every country in the world was represented. Perhaps many of you will see a similar thing if you attend the world fair in Chicago in 1933, if the Lord tarries a few more years.

(To be continued)

ONE HOSPITAL THAT MEASURES UP

The annual report of the Presbyterian hospital at Alat, Cameroon, West Africa, is interesting and instructive. Several pages of well presented statistics give us some picture of the scope of the work done, and the large number and variety of sufferers reached with helpful physical ministry, and more important still, with a definite presentation of the Gospel. It is cheering to read that from among the pagan patients a little over ten per cent have been actually won to the Lord Jesus Christ, and carefully followed up by representatives of the hospital.

"The great purpose of the Central Hospital is the bringing of men, women, and children to a saving knowledge of Christ as their personal Savior, and this year has been no exception, for there have been two hundred and twenty-one more converts actually made at the hospital than last year. Last year we reported that our follow-up messengers had found that 69 per cent of those making profession were going forward satisfactorily, and we have no reason to think that it is any less this year. We know of at least ten of our former confessors that have made good in their two years of profession, and have been taken into the church this year. It is difficult to say just how many more there may be, because so many of them fall into line with other catechumens in their home communities, and we as a hospital lose track of them.

"We, however, follow up all our converts until convinced they are progressing as they should in the faith. Those that fall by the wayside are given more than one opportunity to return, as our two messengers are constantly going up and down seeking these lost sheep. In the four and one-half years of the Central Hospital's existence we have seen a total of 2,351 converts gathered in. So we thank God, and press on toward the mark of His high calling in Christ Jesus."—The Moody Monthly.

MISSION STUDY

E. J. Bohn

Review of Chapter II of "The Friends of Africa"

In this chapter we will note the human problem of Africa, which, as we will see is a great one. As Mr. Oldham shows in the foreword of this chapter, this human problem begins with the sparse population of this continent. The great question is whether the population is large enough to develop the great potential wealth of Africa. Mr. Amery, the British Sec. of State, thinks that the people of Africa at present are not capable neither in numbers, physique, nor intelligence to cope with the great task before Africa to-day. It is said that the "twentieth century is rushing into Africa with the speed of an express train." In a single generation the people of Africa are adopting a civilization which in the west had come about by a slow and gradual growth of hundreds of years. They are not ready for it, and with economic, political, social and cultural problems all intermingled, there has been created one of the greatest tasks which mankind has ever been called to undertake. We will now consider them.

One of the first facts we must face as we approach a study of the problems of Africa is that "Every man is a son of man, whatever their living circumstances or whatever their state of civilization may be; whether they be cannibals secretly or openly; they will all declare that "we are men." This is the human problem of which we are all a part. Are we going to deal with the African as if he were our brother, "A son of man?" He produces for us in the raw state many of the products which we now use as finished commodities. One of them is the rubber tire which we use every time we drive our car. What manner of man is this from whom we are accepting things?

In answer to the above question, we find as we examine the records of early explorers, who came in touch with the natives when they were their real selves in their primitive innocence, that they were a people who had already developed the art of music to a degree which one would scarcely look for among primitive people. They were people of a natural dignity, a natural generosity, and a conservative people to whose racial treasures we have been insensitive with

our dominating contacts with them, doing them many injuries of which we are careless and ignorant.

In considering some of their aspects, we find that their women are just as desirous of beauty and can also be just as vain as any European women. We may think that many of the primitive tribes have taken pains by some of their strange devices to hide it, as with the plugged nose, plugged earlobes, matted hair, tattoos, etc. The primitive African is modest. Any breach of their conventions is deeply offensive to him. Among certain of the pastoral tribes we would find extraordinary obesity among the women, there being a close relationship between the well-being of the family cattle and the wife's weight.

Though the occupations of primitive Africa are diverse in myriad fashion, in the main they are pastoral and agricultural. They are expert herdsmen and shepherds, having made the perfect control of a herd of cattle almost an art. The women work very hard, but take pride in the fact that it is they who sustain the tribe. Among these agricultural and pastoral people we also find artisans and craftsmen, some of which show a high degree of development. These are the weavers, potters, basket makers, hairdressers, goldsmiths, coppersmiths, carvers of wood and workers in leather. Their arts and crafts show an extraordinary element of perfection.

The dwellings of the African differ in form and structure after their tribes. The floor is of clay, the roof of a grass or leaf thatch, the walls of wattles or reeds or bark of trees. There are no windows and but one door. One will find great towns among certain tribes. The Yoruba and the Baganda are peoples of great cities. Ibaden has 140,000 inhabitants. In Central and Southern Africa the people are villagers. Their villages are strung like beads along tribal trails.

The languages of Pagan Africa are warm with the spirit of the race, though some are monosyllabic, polysyllabic with clicks, staccato and legato, they have served as adequate vehicles for every mode of expression. Before the white man came it had not been reduced to writing. There are many which still have not been written.

In government we are told that Africa presents every type, from tyrannical despotism of a warlike king, to a system of patriarchal control. Many of the tribal chiefs

(Continued on page 96)

OUR BOYS AND GIRLS

Mrs. E. A. Sommer



SUGGESTIVE PROGRAM FOR JUNIOR MISSIONARY MEETING

Hymn.

Prayer, remembering especially the new children who are coming to the mission stations to enter school.

Memory verses, ask each child to recite at least one Bible verse.

Hymn.

Tell the story of Chapter six, after which the following questions might be asked.

Tell about the rumors the African children hear about the missionaries, and how these false rumors are corrected.

What did Mone Ze's mother give him, so that he would have plenty of strength for the journey and be kept from all evil?

What did they see at the entrance of every village as they traveled?

Tell about Mone Ze's first impressions when he arrived at the mission station.

What were some of the things which rush-

ed through his mind, when he spent his first day at school with the foreigner?

Describe the kind of homes the missionaries first lived in.

Open discussion.

Hymn.

Closing prayer.

Meade, Kansas, Nov. 5, 1930.

Dear Mr. Eash.

I am going to school and I like it fine. I am ten years old and in the fifth grade. My teacher's name is Mrs. Arnold R. Friesen. Our school started Sept. 2nd. Four of us are going to school. There are ten pupils in our school. I have five sisters and two brothers. Johnny and Catherine Enns are my cousins. I am sending you five dollars, which we children received by raising chickens.

Yours truly,

Eva Enns.

Aus Afrika.

Rafumba, Rifwit Kwango Distrikt, Congo Belge, W. C. Afrika, den 30. September 1930. Liebe Geschwister im Herrn!

In (Psalm 103 : 1—2) schüttet der Psalmist sein Herz aus in Danksgiving. „Lobe den Herrn, meine Seele, und was in mir ist, seinen heiligen Namen! Lobe den Herrn meine Seele und vergiß nicht, was Er dir Gutes getan hat.“

Alle Kinder Gottes haben eine Ursache zum danken. Wir, Arbeiter bei Rafumba, sind froh und dankbar dem Herrn gegenüber. Der Herr ist sehr gnädig zu uns gewesen in letzter Zeit.

Ueber vier Monate zurück wurde ich krank an Fieber, das Intermitent Fieber. Für zweiundzwanzig Tage hatte ich diese Krankheit. Nach diesem war ich sehr schwach und hatte auch eine Zurückfallung. In allen diesen Tagen kamen wir zum Herrn, und Er ist so gnädig gewesen, daß ich jetzt auf bin. Wir hoffen, daß ich bald genug

Kraft haben werde um meine Arbeit völlig aufzunehmen. Dem Herrn sei Ehre für seine Güte.

Dieses Jahr kam die Regenperiode ein wenig später als letztes Jahr. Deshalb sagte ein Heide in einem Dorfe ungefähr sechs Meilen von der Mission, daß der Geist eines verstorbenen Mannes aufstanden sei und habe gesagt daß es für drei Monate noch nicht Regen geben würde. Alle Leute, wir auch, in dieser Umgebung hatten schon Korn gepflanzt als diese Rede hinaus kam. Viele hatten auch schon Erdnüsse (Peanuts) gepflanzt. Diese wurden aus der Erde genommen, und die Leute welche ihre Erdnüsse noch nicht gepflanzt hatten, hatten keine Gedanken sie zu pflanzen, denn sie sagten eine Dürre ist vorhanden.

Wir, Arbeiter samt den eingebornen Christen kamen im Gebet zum Herrn und baten Ihn um Regen. Gegenwärtig sind die drei Monate ungefähr halb abgelaufen und der Geber aller guten Gaben hat schon

paar schöne Regen geschenkt. Ja, der Gott des Elia lebt heute noch und Heiden werden zu Schanden mit ihren Göttern.

Die Arbeit des Herrn geht noch immer voran. Es sind etliche Seelen, hier und da, die nach dem Erlöser fragen. Ja, möchten es doch viele sein.

Betet für uns und diese Arbeit, aber betet auch besonders für Arbeiter, denn die Ernte ist groß hier, aber wenig sind die Arbeiter. Grüßend eure Geschwister,

A. A. Janzen.

MISSION STUDY

(Continued from page 94)

were despotic and cruel. Many chiefs owe their reputation as rulers to their cruelties. As a consequence obedience is the law of the community great or small, for fear rules the people's conduct.

When we study the religious beliefs of Africa we are perhaps surprised to learn that the whole of pagan Africa is aware of the supernatural. The African is religious and he practices his religion. John Dube says, "I never knew a Zulu who did not believe in God." He believes in a supreme creator God, of whom there are various titles. There is, of course, much fetishism and ancestor worship. The Bantu believes in survival of personality after death. The mother whose baby dies (half of the babies die) believes she shall know some day where its abode is. Her mother love for her baby is as great as any mother's. But her lot as a wife and mother is one of the most sad and wretched of any woman on earth. In marriage she is practically the slave, or rather one of many slaves of her husband.

The primitive African has no system of writing so they are a people without a recorded history. Their history is all oral, handed down from generation to generation, in some cases by professional recorders and recounters.

The white man's civilization has also brought in a new time for the African. Trains demand a time schedule, which is measured by a calendar and a clock. The African had never been conscious of time and space.

The new chief is no longer the African, but the whiteman. He is the governor. He must also be the friend of the black man for the next twenty-five years. With the white man bringing in his civilization he has made the native more and more dependent

on him. Theirs is the great task to lead and help this people in the hour of their great need. Especially the new aspect of woman which has been created through the new civilization. Who's load is it?

Questions for Thought and Discussion

1. How does the sparse population in Africa create a human problem?
2. In what way is the white man a part of the human problem?
3. What manner of people do we find the African to be?
4. What can be said about the home life of the African?
5. What kind of God does the African believe in? How does it differ from the Christian concept of God?
6. What is the state of the African woman to-day? What is the great human problem in relation to woman?

JOSEPH CLARK

(Continued from page 84)

Mr. Clark was anxious to push into the interior, rather than continue in the crowded area of the Lower Congo. At that time the mission had three stations above Leopoldville, Bolenge, Tshumbiri and Irebu. The Clarks spent about a year at the shorthanded station of Irebu, and then with his three young Congo assistants, Frank, Vinga and Willie, they pushed on to Ikoko on Lake Tomba. As they steamed in on the lake the horizon could not be distinguished from the sky and the lake. There, says Mrs. Clark, heaven and earth meet. Truly it has been so, for heaven has come down to the wild, cannibal people of Lac Tomba. A temporary house of bamboo with board floors was soon built and also a school-chapel of planks. Within a year Mr. Clark preached his first sermon in this new language while the work in the school dispensary was already under way.

(To be continued)

FAITH AND FEELING

Just in the proportion in which we believe that God will do just what He has said is our faith strong or weak. Faith has nothing to do with feeling or with impressions. If we desire to couple them with faith, then we are no longer resting on the Word of God because faith needs nothing of the kind.

—George Muller.

FINANCIAL STATEMENTS

I. THE CONGO INLAND MISSION TREASURER FOR MONTH OF NOVEMBER, 1930

Balance in Acct. Nov. 1, 1930	\$1,696.82	D. M. C.	74.05
RECEIPTS		C. G. T.	15.00
C. M. C.	\$1,057.00	M. C. A.	73.25
D. M. C.	1,375.00	Tieszen	711.70
C. G. T.	100.00	Amie	171.00
Amie	30.00	D. M. B.	165.80
	2,562.00		254.05
	4,258.82		2,213.14
DISBURSEMENTS			254.05
D. M. C.		Same as above	1,959.09
Allowances	1,066.00	Received from	
Field		Mrs. W. B. Stallings for Amie	\$ 30.00
Office	57.27	Hebron C. E. Society for C. M. C.	3.00
General	36.15	Miss. Society, Bethel College	4.00
	\$1,159.42		\$37.00
C. M. C.		Bank Reconciliation:	
Allowances	626.25	In bank Dec. 1, 1930	\$2,460.06
Field	273.13	Outstanding Checks Nos.:	
Office	29.78	63	\$ 50.00
General	36.15	79	50.00
	965.31	90	100.00
SUNDRY		91	65.00
C. G. T.	100.00	92	56.25
Amie	50.00	95	130.00
M. C. A.	25.00	4	49.72
	175.00		500.97
	2,299.73		
Total to be accounted for	1,959.09	Same as above	\$1,959.09
Represented by the		I. R. DETWEILER, Treas.	
following Funds:			
C. M. C.	Dr. Cr. \$1,256.39		

II. CENTRAL MENNONITE BOARD OF HOME AND FOREIGN MISSIONS (FOREIGN MISSION FUND) FOR MONTH OF NOVEMBER, 1930

RECEIPTS		Total Receipts	\$465.15
Tiskilwa Mennonite Church	\$ 41.10	DISBURSEMENTS	
Calvary Mennonite Church	76.50	To Rev. I. R. Detweiler, Treas.,	
Calvary Menn. Sunday School	38.86	Nov. Allowances	\$1,050.00
Meadows Mennonite Church	42.57	Balance deficit Nov. 1, 1930	3,599.90
Normal Mennonite Church	100.00	Balance deficit Dec. 1, 1930	4,184.75
Bellevue Columbus Kans.	33.88		4,649.90
Anchor Mennonite Church	45.00		4,649.90
Boynton Mennonite Church	17.24		
Dr. & Mrs. W. B. Page	70.00		
		S. E. MAURER, Treas.	

III. DEFENCELESS MENNONITE CONFERENCE (FOREIGN MISSION REPORT) FOR MONTH OF NOVEMBER, 1930

RECEIPTS		Total Children's Offerings	190.84
Archbold, Ohio	\$ 555.83	Total Receipts	\$1,598.20
Berne, Indiana	83.95	No cash in treasury, Nov. 1, '30	00.00
Bluffton, Ohio	81.02	Total to Balance	\$1,598.20
Chicago, Illinois	7.40	—Paid out—	
Flanagan, Illinois	217.58	C. I. M. Trea.	1,375.00
Groveland, Illinois	197.69	Charles Becker annuity interest	25.00
Grabill, Indiana	96.60	Total Paid Out	\$1,400.00
Lafayette, Indiana	17.25	Balance in Treasury, Dec. 1, '30	198.00
Pioneer, Ohio	48.22	Total to Balance	\$1,598.20
Sterling Young Men's Class		Note at Harlan State Bank	90.60
for Native Evangelist	30.00	(Grabill Bank Loss)	
Woodburn, Indiana	71.82	Respectfully submitted,	
Children's Offerings for		C. E. REDIGER, Treas.	
Missionaries' Children:			
Archbold, Ohio	\$92.75		
Bluffton, Ohio	21.19		
Groveland, Illinois	64.31		
Lafayette, Indiana	12.59		

Are You a Supporter of the
CONGO INLAND MISSION?

If you are, then you are helping to give the Gospel through the Mission churches and schools to about **six thousand** boys and girls like Suswa, while nearly **four hundred thousand** others are waiting to also be told.



Jesus said:

"Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of God."

—Mark 10:14.



Suswa at Nyanga Station, Congo Inland Mission

YOUR CHANCE TO HELP—

\$3500.00 is needed during 1931 to feed, clothe and teach the 6,000 boys and girls in the Mission schools. Will you be one of one hundred to give \$35.00 each for this purpose?

THE CONGO INLAND MISSION

REV. E. M. SLAGLE, President
Archbold, Ohio
REV. A. M. EASH, Cor. Sec.
720 W. 26th St., Chicago, Ill.

REV. J. K. GERIG, Vice Pres.
6518 Honore St., Chicago, Ill.
REV. I. R. DETWEILER, Treas.
1223 S. 8th St., Goshen, Ind.

THE CONGO MISSIONARY MESSENGER



BELGIAN
CONGO

Vol. II

FEBRUARY, 1931

No. 7

The First Congo Diary Entry of Joseph Clark

April 22, 1880—"Reached Banana to-day about a quarter to one P. M. Found Comber & a companion both of the 'Baptist Missionary Society' but none of our party. Mr. McKergow & Mr. and Mrs. Johnston arrived safely sometime ago and are up the river a few miles.

(42 days since we came on board this ship.)

Praise God from whom all blessings flow,

Praise Him, all creatures here below,

Praise Him above, ye heavenly host,

Praise Father, Son, and Holy Ghost.

(Most of our goods landed before dark.)

Lord, since Thou hast been so faithful to us help us to be faithful to Thee. 'Let us love Thee more and more, —Till this fleeting time is o'er.' Bind us to Thee, Lord, with the bonds of love as with the bonds of a man—and let us never stray from Thy paths aside."

—From Congo Mission News and Congo News Letter.

THE CONGO INLAND MISSION

A COOPERATIVE MISSION IN THE BELGIAN CONGO

OFFICERS OF THE BOARD

President—Rev. E. M. Slagle, Archbold, Ohio.
 Vice President—Rev. Amos Oyer, 7017 S. Ada St., Chicago, Illinois.
 Recording Secretary—Rev. E. Troyer, 507 N. School St., Normal, Illinois.
 Corresponding Secretary—Rev. A. M. Eash, 720 W. 26th St., Chicago, Illinois.
 Treasurer—Rev. I. R. Detweiler, 1223 S. 8th St., Goshen, Indiana.
 Field Secretary—Rev. A. M. Eash, 720 W. 26th St., Chicago, Illinois.
 Michigan Treasurer—Mr. H. H. D. Langereis, 445 Division Ave. S., Grand Rapids, Mich.

BOARD MEMBERS	CONFERENCE AFFILIATION	TERM EXPIRATION
Rev. E. M. Slagle	Defenceless Mennonite Conference	1931
Rev. Noah Schmucker	Defenceless Mennonite Conference	1931
Rev. Eli J. Oyer	Defenceless Mennonite Conference	1931
Rev. Amos Oyer	Defenceless Mennonite Conference	1931
Rev. H. E. Bertsche	Defenceless Mennonite Conference	1931
Rev. C. E. Rediger	Defenceless Mennonite Conference	1931
Rev. G. P. Schultz	Defenceless Mennonite Brethren of N. A.	1931
Mr. S. E. Maurer	Central Conference of Mennonites	1931
Rev. Allen Yoder	Central Conference of Mennonites	1931
Rev. E. Troyer	Central Conference of Mennonites	1932
Rev. A. M. Eash	Central Conference of Mennonites	1932
Rev. W. B. Weaver	Central Conference of Mennonites	1933
Rev. I. R. Detweiler	Central Conference of Mennonites	1933
Rev. B. F. Leightner	Missionary Church Association	1931
Mr. H. H. D. Langereis	Michigan Treasurer	
Honorary Members		
Rev. A. Augspurger	Central Conference of Mennonites	
Rev. Jacob Schmucker	Defenceless Mennonite Conference	

STATIONS AND MISSIONARIES

Charlesville

Rev. and Mrs. Lester Bixel*
 Miss Helen Stoesz†
 Miss Theresa Gustafson
 Rev. E. A. Sommer
 Rev. and Mrs. A. D. Graber

Kalamba Mukenge

Rev. and Mrs. J. P. Barkman*
 Rev. and Mrs. A. G. Becker
 Miss Helen Tieszen

Nyanga

Rev. and Mrs. Frank Enns*
 Mr. and Mrs. Milton Amie
 Miss Kornelia Unrau*
 Miss Erma Birky

New Batshoke Work

Rev. and Mrs. Omar Sutton

* On furlough.

†Studying in Europe.

Mukedi

Rev. and Mrs. H. H. Moser
 Miss Agnes Sprunger
 Miss Amelia Bertsche*

Address of mission and all missionaries:

Charlesville, Kassai District, Congo Belge, Africa
 Cable address Conim, Charlesville, Congo Belge

The above missionaries represent the following religious bodies:

Mennonite General Conference (1)
 Central Conference of Mennonites (5)
 Defenceless Mennonite Conference (10)
 Defenceless Mennonite Brethren of North America (1)
 Mennonite Brethren (2)
 Missionary Church Association (1)
 Baptist Church of Flint, Michigan (2)
 Bethel Church of Inman, Kansas (2)

CONTENTS OF THIS ISSUE

Editorials:

Thinking Missionary
 Missionary Convictions
 The Barkmans Are Ordered Home
 The Next New Missionaries

News From Congoland:

Letter from Kalamba
 Letter from Charlesville
 Letter from Nyanga
 The Cost of Traveling to the Field
 Joseph Clark

Contributed Articles:

Mission Study

A Blessed Secret
 Two Foes of the Bible
 How to Keep Going
 Mind Your Own Business

Our Boys and Girls:

Suggestive Program for Junior Missionary Meeting
 Enroute to Africa Continued
 The Children's Missionary Support Fund

Financial Section:

Congo Inland Mission Report
 Central Mennonite Board
 Defenceless Mennonite Conference

THE CONGO MISSIONARY MESSENGER

Vol. II

FEBRUARY, 1931

No. 7

THE CONGO MISSIONARY MESSENGER

Published monthly by the Publishing Committee of the Congo Inland Mission Board, 610-614 Walnut Avenue, Scottsdale, Pa., and 720 West 26th Street, Chicago, Ill.

Literature and Tract Committee: Chairman—Rev. A. M. Eash, Rev. Amos Oyer, Rev. G. P. Schultz, Rev. W. B. Weaver.

Editor: Rev. A. M. Eash.

Contributing Editors: Rev. E. A. Sommer, Rev. Geo. P. Schultz, Rev. C. E. Rediger, Rev. Lester Bixel, Mrs. E. A. Sommer, Rev. Ernest Bohn.

SUBSCRIPTION RATES

The subscription price is Fifty Cents a year in advance.

Club rates are offered as follows:

Six yearly subscriptions to a single address or separate addresses, \$2.50.

Ten yearly subscriptions to a single address or separate addresses, \$4.00.

Prompt notice should be given of change of address, always giving both old and new addresses.

All material for publication should be addressed to **The Congo Missionary Messenger, 720 West 26th Street, Chicago, Ill.**

Subscriptions, renewals, requests for sample copies or changes of address, should be addressed to **The Congo Missionary Messenger, 610-614 Walnut Avenue, Scottsdale, Pa., or 720 West 26th Street, Chicago, Ill.**

Entered as second-class matter at the Post Office at Scottsdale, Pa., under the Act of March 3, 1879.

Has Your Subscription Expired? Have You Sent In Your Renewal?

Are You Watching For The Expiration Date?

The Congo Missionary Messenger is published at considerable financial loss. Money spent in soliciting your renewal simply adds to that loss. Will you please, after reading this page, look at the date appearing with your address on this copy? If it shows any date prior to "March—1931," it has expired. Then, please send in your renewal at once.

The subscription price for one year is FIFTY CENTS—for two years it is ONE DOLLAR. With a two-year subscription you will receive FREE a copy of "Dealing Squarely With God," a splendid 72-page booklet on "Stewardship."

SUBSCRIPTION BLANK

Name _____

Address _____

Enclosed please find my check for _____ to pay for subscriptions as follows:

My renewal for 1 year () for 2 years ()

New subscriptions for

Name _____ Address _____

Name _____ Address _____

Name _____ Address _____

NOTE.—The fine 72-page booklet, "Dealing Squarely With God," will be sent free with every two-year renewal for ONE DOLLAR or with every new subscription for FIFTY CENTS. Send to

THE CONGO MISSIONARY MESSENGER

720 W. 26th St., Chicago, Illinois

EDITORIALS AND COMMENTS

THINKING MISSIONARY

The writer of the Proverbs expressed a universal truth when he made the assertion, "As a man thinketh in his heart so is he." There are no exceptions to this truth. People are as they are because of their thoughts. Their thoughts grow into their character and make them what they are. Upright, pure and noble thoughts will produce noble character and conduct, while selfish or degrading thoughts will produce selfish or degraded character and conduct.

This truth suggests the task of the church in the building up and maintaining of a missionary enterprise. She cannot expect to get volunteers for the mission field from among those who are absorbed in other interests. The recruits must necessarily come from among those who have been so gripped by the missionary message and the challenge of the Gospel that they instinctively think in terms of being a missionary. The absorbing interest of their life will be the mission field and their individual place in it. An occasional passing thought will not produce this result. I am sure that the experience of all sincere missionaries will verify this. They did not volunteer for service until the missionary enterprise became the absorbing interest of their life. It dominated all of their thinking. It made that cause, rather than some other, the center of their life.

For the maintenance of the missionary enterprise and the supporting of the workers on the field the same truth applies. Financial support for the work will not come from those who are absorbed in other interests. Intelligent, systematic support will not come from those who give it merely an occasional passing thought. It must come from those who, like the volunteer and missionary, have been gripped with a passion for souls and a sense of Christian stewardship until their thinking is at least largely in terms of missionary work and their individual place in it.

The task of the church is clear. It is to get all Christians to "think missionary;" to habitually think in terms of all being engaged in the great work with which the church has been commissioned. This makes a missionary church. Perhaps at times in the past she has sent out occasional calls for volunteers and financial support and has been

discouraged with the meagre returns. Did they indicate lack of consecration? Perhaps it was more a matter of failing to get the Christians to "think missionary;" an achievement which requires not merely an occasional missionary sermon and appeal for help but "precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." It is a lifetime task of constantly keeping before Christians the appeal of the Gospel, information concerning the mission field and the consequent demand of Christian stewardship, thus developing habitual missionary thinking. When this is accomplished volunteers and support will be forthcoming. This is the aim of our own mission board. It is to develop missionary thinking that information is being constantly brought from the mission field and is being circulated through our church papers, through the visits of our field secretary and through our various missionary programs. It is this which prompts our mission boards in all of their plans and work. May every pastor and Sunday school teacher join in this work as a mighty force to make our church missionary, so that the Kingdom of God may advance.—H. E. Nunemaker.

MISSIONARY CONVICTIONS

"Thinking Missionary" appearing in another column of this issue is one of a series of "conviction messages" that will appear regularly during this year. In these short articles leaders in our home constituency will give expression to deep seated convictions relative to the missionary enterprise. The Editor is making an effort to have one such article each month. You will want to read all of them.

THE BARKMANS ARE ORDERED HOME

A cablegram received by the General Treasurer early in January contained the grim message that, due to serious illness, Mrs. Barkman has been ordered to return to America at once. Arrangements have already been made for Rev. and Mrs. Barkman and Miss Bertsche to sail for home. They will probably have started on their journey before this reaches the reader.

Just a year ago a similar message was re-

ceived relative to Mr. Bixel. He has now been at home a year and is making a heroic fight to fully regain his health so that with Mrs. Bixel he will again be able to return to his work in Africa.

The Editor predicts that there will be more messages of this type if a drastic improvement is not made in safeguarding the health of the missionaries. True, it is not necessary that anyone be overworked. This is true in theory but it is also true that most of us in the homeland do not appreciate the extent to which the missionaries are surrounded by challenges to do work. It is much easier to caution them than it is for them to regard the caution. It is absolutely necessary that we have a physician in our mission to help safeguard the health of our missionaries.

For years we have made appeals for doctors. None has been forthcoming. One difficulty is that we have in the past "steered clear" of College trained missionaries. Before a young person can to-day become a physician he must have a college training. Unless we establish a sympathetic contact with the young people who are receiving their college training we cannot expect the graduates from the colleges to be willing to take the four years of additional training to prepare for special service in our mission. It is imperative that we have the physicians. Are we willing to take the initial steps that will supply this imperative need?

Relative to Miss Bertsche and the Barkmans, it should be stated that their furloughs were due at the end of 1930. Rev. and Mrs. Barkman had purposed to remain on the field several months longer, starting home about March 1st. The Treasury of the Defenceless Mennonite Conference is providing the money for the three furlough trips. Relatives and friends of all three returning missionaries are anxiously awaiting their arrival. All the friends of the mission will be eager to receive their messages after they have fully rested from the trip.

With six missionaries already on furlough and three now enroute home, the question of reinforcements is a serious one. Only fifteen workers will be left on the field. Five will be ready to return to the field by summer but three additional furloughs are due before their arrival. There ought to be at least four new missionaries in the party sailing next summer. One of these ought to be a doctor.

THE NEXT NEW MISSIONARIES

At least four new missionaries ought to be sent to Africa during 1931. These four are needed if all the present missionaries whose furloughs are due will be able to return. Two of them are needed to join with Rev. and Mrs. Sutton in the pioneer work among the Batshoke. The other two are needed for Mukedi station. The furlough of the Suttons will be due the latter part of 1932 and new missionaries ought to have a year with them before assuming the entire responsibility of the new station. When Rev. and Mrs. Moser leave the Mukedi station on their furlough in the fall of this year, that station will be without a male missionary. It is also important that either a single man or married family be supplied for Mukedi. There is an imperative need for these four missionaries.

Six hundred dollars will be needed as passage money for each of these workers and an additional fifty dollars monthly for support. It seems necessary that some of you as individuals come to the rescue and assume the responsibility of supporting individual missionaries for a term. The total cost of sending a worker to the field and supporting him or her for a first term of three years is \$3,300.00. This sum of money as a missionary contribution spread over a period of three years is a wonderful opportunity for Christian service. Are you interested? Then write to the Field Secretary who will be glad to give you additional information. In the meantime, let us all pray that the needed missionaries may be supplied.

THE SCHOOL OF CHRIST

"Learn of Me," said the Master, and indeed there is no teacher like Him, no school like His. In Christ's school there is but one Master for all the scholars, and they all learn from the same books; the pupils begin with the upper classes, and end with the lowest; and those that are most proficient, and have been longest under His tuition, are most conscious of their ignorance. There are no holidays; but every day is a holy day.

The school never breaks up; but the students leave it for Home, and the prizes are sent after them, and given when they arrive.

Be willing to know; it then becomes His part to make thee know,—Dr. F. B. Meyer.



NEWS FROM CONGOLAND



Kalamba, Africa, Sept. 30, 1930.

Dear Readers of the Congo Missionary

Messenger:

Last week we spent a very amusing evening. You will be interested to know how an evening can be so spent in Africa. In the homeland, there are various ways of entertainment, but out here we cannot boast of the same. When we can occasionally spend an interesting time, we appreciate it greatly.

On this particular evening, Mr. Becker called our head teacher to discuss with him the Program of the Native Conference which takes place in December at the same time that our Conference is held. This native, Joseph by his Christian name, is an energetic young man, and a devoted follower of the Lord Jesus Christ.

After the men were thru discussing the Conference Program, the conversation drifted upon the subject, "The living conditions of the people of America and the wonders thereof," a topic which we delight in telling them about and one in which they are greatly interested. As we tell them about our homes, streets, tall buildings, cars, telephone, radio, etc., it has a sort of an effect upon them as did fairy tales upon us when we were children. It takes them out of their earthly realm and places them in a land of awe and wonder. The natives cannot understand or conceive such knowledge and wisdom, for among them in their ways of living, there are no forward developments. This generation soaks its ciombe (casava root used for making flour) in dirty pools of water, pounds it in hollowed out trunks of trees with crude sticks, and cooks it over an open fire in earthen kettles, in the same identical way as did generations before them. Their housing conditions have undergone practically no changes. They are always the same mud hut, with no windows and just very small doors, and one must stoop quite a bit in order to get inside. A remark by a missionary to several boys was well justified, though not intended for sarcasm, when he said, "Our pigs in America have better houses than you people." However, about the only changes which these people have, and are making, are those which they see and adopt from the white people living among them and who are getting more nu-

merous from year to year. It can be well understood how descriptions of circumstances at home will bring out exclamations of wonder and often remarks such as these, "Providence has endowed the white man only with such wisdom and knowledge, but we black people are only intended to be and stay poor."

As the men were thus talking, I remembered that I had a set of pictures of the main cities of America. Looking at them with a stereoscope, the objects look real and the people as though they had life. These were very appropriate to the trend of conversation and illustrated splendidly many points which we were telling them about. As this young man, Joseph, looked at different pictures, he became excited for, beholding with his eyes, he was realizing many things of which he heretofore only had a vague comprehension. He had not looked at many, when he came to the picture of the Inauguration of the President. The throng of people, the beautiful decorations, and the magnificence of the Capitol Building, so excited our friend, that he seemingly could not contain himself and called out to one of the boys, "Go and call Muabilai quickly, to come and look at the pictures of the foreign country." Muabilai is his half brother and also a helper in the work. Then the two, at times with hands clasped, and again with arms on each others shoulder, and with exclamations, ejaculations, excitement, wonder, laughter and great merriment, discussed the pictures among themselves. Like two small boys they were very much excited over things they had never seen before, not realizing how much amusement they were giving us. We also had some pictures of the life of Christ, His Birth, Boyhood, His Suffering, Crucifixion, Death, Resurrection, and Ascension, and these too, they enjoyed very much. While looking at those pictures, they talked audibly to them as though the people were real. When they saw the one of the Flight of Joseph and Mary with the Christ-child into Egypt, and as is commonly seen, an Angel protecting them, our friends said outloud, "Oh look at that Angel, isn't he wonderful? Truly I have no joy to stay here on earth, if in heaven we will be like Angels." When they saw Christ's suffering, they ex-

hibited much sorrow and pity and appreciation for what the Saviour had done for them. Then when they saw Christ as Victor, rising from the grave, and the soldiers who kept watch over Him falling to the ground because of Christ's glory, they exclaimed in triumph, speaking to the soldiers, "Get back you small things, you thought you had our Saviour safe and out of the way, but the grave could not hold Him. Get back you small things." Many such native exclamations and comments on every picture, made the evening very amusing for us as we watched them and explained different things to them. When taking their departure for that evening, they were very much pleased saying they would soon be back again and bring others along.

Wishing all the readers, the Lord's richest blessings, and with kindest regards, we remain,

Yours in Him who loved us,
Martha and Alvin Becker.

Charlesville, Congo Belge, Africa.
November 18, 1930.

Dear Bro. Eash:

I have just returned from a trip into the Bashilele tribe visiting our teachers and taking a survey of the field. This was for the purpose of placing a number of teachers that are in training, in the villages that are open to the gospel. I feel that my trip has been very profitable from various points of view. I sought to create a deeper friendship between the Bashilele chiefs and the mission which they had so misunderstood. They thought that all white men were alike, and that they were here for the mere purpose of exploiting them for gain. After they once understood the purpose and the program of the mission they became most friendly and hospitable, to the extent that some of the chiefs asked that teachers be sent to their villages. This is a new page written in the history of the Bashilele attitude.

Truly the Lord is at work opening the doors of villages and hearts of this savage and primitive people even in the more remote places where superstition, sin, vice and ignorance, all reign supreme. However beneath it all, there is the longing and hunger of the human soul reaching out after higher things.

You might raise the question, how is it possible for the missionary in a few hours to gain that intimate confidence with this savage and warlike people? True I grant

you, this would have been impossible if there had not been laid a foundation by a number of our faithful teachers who were plodding along in this field for a number of years amid dangers, hardships, and misunderstanding.

In the April issue of the little organ called "THE UNEVANGELIZED" published by the U. T. M. A. there appears an article on page 11 written by Mr. V. Butt of the U. T. M. A. which is a very unfair criticism of the C. I. M. work in the Bashilele tribe. He makes this statement in his article, "It is true that the C. I. M. have catechists working in the territory, but these are working among other tribes which are scattered through this Bashilele territory and not evangelizing Bashilele." However when I visited the U. T. M. A. a few weeks ago I discovered that they did not have one Mushilele on their mission station but were working with a few Baluba and Batshoke. In the light of this statement I feel it is necessary to give a little history of the work the C. I. M. has been doing among the Bashilele.

About 14 years ago we placed our first teacher in a Bashilele village and not without great difficulty. However he soon began to gain the confidence of the young folks of the village and his work gave every promise of soon starting a great work in this tribe. But during that year when the hunting season was on, the fathers and sons went out to hunt wild game. The teacher was practically alone with the women and a few decrepit old fathers that could not join the hunting sport. When they go out for this prolonged hunt they make great preparation with their medicines and Gods that they might have a prosperous hunt. However at the end of the hunting season they came home with very little game and were very much disappointed and disturbed. They finally came to the conclusion that it was the teacher's God that was angry with them. The Bashilele eat a great deal of meat, and now they had a teacher with a God who would withhold the meat when angry with them and thus leave them in hunger. The chief and the fathers of the villages came to the teacher and ordered him to leave the village. They said they did not want a teacher with a God like that. The teacher did not leave as they requested, but tried to show them that they were mistaken and that it was not his God that was interfering. So one morning at break of day the whole village

surrounded his house with their spears, bows, and arrows, pulled the teacher out of the house and demanded that he leave the village at once or they would kill him. He returned to Djoko Punda with a heavy heart, and so it was for months that the Bashilele villages were closed to the Gospel.

We, however, did not give up but sought another way by which to make the approach with the gospel to this people. God was pleased to set His seal upon this plan and to-day there are five large villages asking that we send them our teachers.

Our Plan was this:—Since there are a number of Batshoke villages scattered through the entire Bashilele tribe and who have a kindly attitude toward the Mission and the teachers, we placed some of our teachers in these Batshoke villages who then made regular visits to the Bashilele villages with the aim of creating a friendship and good will, always dropping some seed of the gospel in these friendly visits.

For years our teachers untiringly plodded on and laid a foundation upon which we must now carefully build. This comes as a mighty challenge to the native church, the missionaries, and the churches of America. **PRAY THAT GOD'S WILL MIGHT BE DONE.**

E. A. Sommer.

Nyanga, Nov. 17, 1930.

Dear Readers of the Congo Missionary Messenger:

"Haya muno Haya inzo." A native proverb meaning, "Plans made will be carried out." The literal translation is "Where the finger is pointed the house will be built."

The newest feature of the work at Nyanga is the kindergarten. It would be more truthful to divide it and call part of it a "cradle roll," for some of the children are only two years old. There are about twenty little ones, sons and daughters of the Christians who are in school here. Then we have about 15 boys and girls who are the kindergarten age. I wish you could visit their school and see them in the devotions. They love to sing "He is Coming Again" with one of the boys who is about 4 years old directing. Now he doesn't know, "down-right-left-up" etc., but he directs according to rhythm, and why shouldn't he. His mother grinds the millet into flour according to rhythm. His father sows it and dances it into the ground to rhythm. When his food is cooked it is stirred rhythmically, etc. Almost everything is done to a song in a minor key that has

more rhythm than melody. I wish you could see the little girls' chorus, also the tiny two and three year olds sing "Jesus loves all the little Children of the world." Sometimes they play a part of the time, and sometimes they do a bit of hoeing. If the girls who are in charge do not watch their school closely enough we find our little ones in a regular war dance. These youngsters do love to dance.

I saw an encouraging incident in school not long ago. One of the classes had been overlooked, and had no teacher. Instead of thinking that it is the other persons' palaver one of the teachers took charge of two classes and was carrying it off nicely. I think more of the children have been promoted this term than in the last three terms. The school work both on the station and in the out stations goes along nicely.

Two weeks ago to-day one of the State Officials and his wife were here to dinner with us. They were asking about the work, and seemed very much pleased and surprised to know that we have a woman's work in which the women supervise the work, look after the other women's work, report as to their gardens, house work, keep a line on their family life, etc. We do find the women harder to teach than the men, but they can be taught, and we find them as trustworthy as the men.

When we have an obstetrical case, the patient calls for her supervisor and she looks after the comfort of the patient until she is about to be delivered then she calls for the white person who is in charge to come, but in a normal delivery the women take care of the case very nicely. Of course it has been impossible for us to teach them to observe hospital rules, but they do know something about sanitation. Many of the things that we consider a necessity in the hospitals at home are conspicuous by their absence here.

The women come to roll call from the morning devotions. Then they cook food, and go to their gardens, carry water, etc., and go to school from 12:30 until 2 o'clock. Some of the women are making splendid progress in school, others are not. One of the women came to us two years ago, just grown, she had never been in a school before, and now she reads well. She may be a bit of an exception. Many of the little girls who are in school are doing as well as any of the boys.

(Continued on page 108)

THE CONGO INLAND MISSION AT WORK

I. THE COST OF TRAVELING TO THE FIELD

This is the first of a series of articles which will tell you how your missionary contributions are used. One of the large items of expense is the trip costs when traveling to or from the field. Until recent years our traveling missionaries were given an advance of five hundred dollars with authority to incur debts enroute as was found necessary. About two years ago it was decided, following suggestions brought from the field, that the missionaries were to be given seven hundred dollars each for the trip with instructions to travel as economical as possible and to return any unused balance to the Board or Mission Treasurer. The thought at the time of making that arrangement was that the trip would cost slightly more than six hundred dollars. It was considered wiser, however, for the missionary to have a surplus of money than to incur debts enroute. Formerly the missionary made all sailing arrangements. It is now considered a matter of economy for these arrangements to be made by a representative of the Board. Present efforts to hold the outgoing trip expenses within the six hundred dollar limit and the home coming within the five hundred dollar limit are fairly successful.

Some things you need to bear in mind

1. That we live in the Central States, a thousand miles or more from the sailing port.
2. That our missionaries go to territory in Africa under the control of the Belgian Government.
3. That the only line of steamers sailing to Matadi near the mouth of the Congo River, is a Belgian Line.
4. That the Congo Inland Mission Field is as far inland from the coast of Africa as we in the Central States are from the sailing port.
5. That the missionary needs to travel the thousand miles to New York by railroad, the nine thousand miles from New York via Belgium to Matadi, the Belgian Congo port, by steamer, and then the last thousand miles into the interior on slow river steamers.
6. That there is no alternative in the cost of travel after the missionary leaves Belgium, there being only one steamship line, one

class of travel and one standard charge.

7. That the missionary goes into a country in which he cannot purchase the necessary wearing apparel or household goods and not all of his food supplies—most of what he can buy being first shipped either from America or some European country and sold at double the home country prices.

8. That the missionary needs to have a United States Passport with a Belgian vise, and notarized and Consular stamped certificates of health and good conduct.

9. That there is only one general route for him to travel and one general course of procedure.

The Procedure Until He Boards The Steamer

1. The missionary secures a "Health Certificate" which he has notarized by proper American authorities and then stamped by the Belgian Consul in New York.

2. He also secures from a local Judge or Police Chief a "Certificate of Good Conduct." This also is notarized and then stamped by the Consul.

3. He secures an American Passport for which he pays \$6.00.

4. He has the Passport vised by the Belgian Consul. Cost of this vise and the stamping of the several certificates is \$23.00 if secured in this country and some less if secured in Belgium. If secured in Belgium the missionary needs to make a special trip from the port, Antwerp, to Brussels, the capitol.

5. He buys the necessary outfit for three years, or longer, as the length of his term may be.

6. He makes the trip to New York by train. The \$16.00 Clergy fare which he pays does not include the extra fare which is charged on nearly all trains, nor pullman accommodations or meals.

7. He pays excess baggage on everything he takes with him that is in excess of 150 pounds weight. This also costs him drayage from the station to the steamship company docks.

8. He spends at least one day and night in New York to make sure that all arrangements are properly made and his baggage is properly delivered at the steamer.

9. The missionary who is able to secure all the necessary papers—passport, certifi-

BOSTON PUBLIC LIBRARY

cates, vise and stamps—travel to New York, pay the excess baggage and transfer charges and be ready to embark on the steamer, for a total of \$75.00, does remarkably well. For this purpose we will consider that as the total cost. The missionary is now ready to sail.

From New York To Antwerp, Belgium

1. The Red Star Line is the only line running direct from New York to Antwerp. There are other lines that take the passenger to points in England or France but the final cost of travel to Antwerp is equal to or in excess of the direct passage cost on the Red

5. A night in a Matadi Hotel, the 250 mile trip from there to Leopoldville by train with a night stopover at Thysville, and then a wait at Leopoldville until the Congo River steamer sails for Charlesville, costs another \$35.00.

6. Then follows a River steamer trip up the Congo and Kassai Rivers of from fifteen to twenty days. This passage costs another \$73.00 with a charge of \$45.00 for meals for eighteen days, a total of \$118.00.

7. The above figures are statements of actual charges made by transportation companies. There are many necessary incidental



"Scene on the Congo River as one travels from Leopoldville to Charlesville."

Star Line. There are four classes of travel as follows:

First Class costing \$220.00

Second Class costing \$157.50

Tourist Third Class costing \$137.50

Third or Steerage costing \$105.00.

2. Since the Steerage is quite an impossible mode of travel for folks who have respectability and cherish cleanliness, our missionaries use the Tourist Third. The passage from New York to Antwerp, then, costs \$137.50.

3. There is a stay of from several to ten days in Antwerp waiting for the sailing of the Belgium Line Steamers for Matadi. Mr. George Wilson acts as Agent for the mission and host for the missionaries. An average cost of the stay in Antwerp, including agents fees, lodging, board, transfer of baggage, etc., is about \$25.00.

4. Then follows a seventeen day trip to Matadi at a cost of \$187.00.

expenses enroute. For the present purpose we will mention \$20.00 as the amount needed for such purposes.

8. Then, also, there is the cost of excess baggage on the steamers and Matadi—Leopoldville R. R. Line, and as well the heavy customs charges on goods imported into Congo Belge. For this present reckoning these might be estimated at \$100.00 though we will omit the amount in the following totals.

Costs in the United States up to the time of embarkation.....	\$ 75.00
Passage to Antwerp Belgium, Tourist Third Class.....	137.50
Expenses in Antwerp.....	25.00
Passage to Matadi.....	187.00
Matadi to Leopoldville (Second Class) with hotel costs.....	35.00
River travel from Leopoldville to Charlesville.....	118.00
Allowance for incidentals enroute....	20.00
Total trip cost.....	\$597.50

The above estimate does not allow for any of the numerous emergency situations that might arise enroute, such as delays in river travel due to low water, longer stops at some of the connecting points, sickness, etc.

Our missionaries are asked to make a sincere effort to travel to their field of work for \$600.00. The Board is, however, obligated to provide for the paying of all legitimate expenses necessarily incurred. It does not pay for joy riding or unnecessary stopovers. It is practising almost rigid economy as it sends its missionaries forth to their labors. With the short terms of service, due to the tropical climate in which the workers are compelled to live, the transportation items of expense are always large. During 1931 at least five missionaries will be returning home on furloughs, five will return to the field and there ought to be at least four new workers to fill the thinning ranks. Will you pray that this large need may be supplied?

MISSIONARY BIOGRAPHIES

This Department of the "Messenger" has had a splendid lot of contributions recently. There are now on hand enough well written biographies supplied by young people to keep the Department going for at least six months. Others are in the course of preparation so that we are assured of good biographies for at least a year. In this issue we continue the very interesting biography of the late Dr. Joseph Clark who only recently laid down his life in Africa after a wonderful ministry of over fifty years. This sketch is quoted from the Congo Mission News and the Congo News Letter, a Dr. Joseph Clark Memorial Number.

JOSEPH CLARK

By the Rev. Paul C. Metzger, A. B. F. M. S.
(Continued from last issue)

Mr. Clark, the Defender of Native Rights.

To bring a civilized government to such a wild folk as those on Lake Tumba is not an easy task. There were attacks and punitive expeditions. Why should we pay tax of fish and bread and rubber, the Natives asked. One would not wish to repeat the story of those horrors now, some perhaps unavoidable but others the vicious result of a wrong system. Mr. Clark was outspoken in his opposition to these excesses. He was always very careful not to make statements which could not be proved. He was watched but

never entangled in his speech. He was perhaps one of the most effective exposers of conditions as they existed. He never exalted the African to perfection for he was terribly conscious of their shortcomings. I have heard him say again and again, "God pity the white man if he should ever fall into the hands of these wild men as they themselves are in the hands of the white." His witness always counted in the highest circles. He was among the first to acknowledge the change for the better under the Belgian government.

The Clarks, Pioneers in Industrial and Girls' Work.

From the beginning at Palabala Mr. Clark favored industrial work. A certain amount is forced upon the mission that it may live, but Mr. Clark insisted upon teaching all some useful occupation. He had early seen the work of the Scotch missions and others on the coast and observed their advantages. Accordingly he gave the boys as well as the girls a hoe; then he gave the boys a saw, a plane, a square or a trowel. At Palabala, but especially at Ikoko and Ntongo, gardening, carpentry, sewing, soap- and syrup-making have been taught.

Mr. and Mrs. Clark always realized the special need of training the women, hence they were pioneers of this in Congo. Many other stations and missions copied their plan. They sometimes had more girls on the station than boys. The beautiful station at Ntongo as well as the better homes of the Natives in brick and in wood are some of the results of their work.

They have often been criticized for their interest in industrial training. One of their missionaries once asked how many services and classes they had weekly, whereupon it was shown that Ntongo was doing its share in the teaching of the Gospel of Jesus Christ when compared with the other stations.

Mr. Clark never allowed anything to detract from his main purpose, that is the saving of the African's soul through the preaching of the Gospel. When I was associated with him, he preached almost daily somewhere, and was constantly training his helpers. Sunday mornings one of the Native helpers spoke first, after having been assisted the day before, and then Mr. Clark followed.

As a result of this preaching and work there is a church of 200 members won for

Christ among these cannibal folk. Truly others have had a share in this work. Of late years Mr. Clark did considerable translating, especially of the Bible.

Mr. Clark the Indefatigable Campaigner.

Few men have won the hearts of the constituency at home, as did Mr. Clark. His pleasing personality and charming Christian manner captivated everyone. His wealth of experience in Congo, clear exposition of the essentials of the work, and his optimism and faith in the African always gave him an attentive audience. He was sweet-tempered, never tired, never fussy, equally at home in the humblest parsonage or in the proudest mansion, never out of place.

What would you like for lunch, Mr. Clark, asks the kind hostess. "I believe I saw some of that porridge left at breakfast; you can give me nothing better than that." And Mr. Clark meant it. He was Scotch. No one would ever talk about the cranky missionary after Mr. Clark left.

He had stories for the children, experiences of adventure for the youth, triumphs of the Gospel for the deacon and the missionary society member, and a friendly pat for the aged. He was always all things to all men that he might win some. He did win them; friends for missions, for Africa, for Congo; recruits for the service; money for the treasury. In all this Mrs. Clark was right beside him. Never was it said, "We adore him, but his wife—Well, I suppose we will be compelled to take her too." What a great couple they were to entertain! Any home was blessed to have them.

The Father Clark of Congo

The evening we received the sad news of the homegoing of Mr. Clark, a group of missionaries passing on the Sw. Kigoma had tea with us. I remarked that Mr. and Mrs. Clark were our father and mother in Congo. Several of them replied that they were father and mother to them as well. The Disciples of Christ missionaries were very fond of him, the Congo Balobo missionaries and others as well. So we have had our Father Clark out here in Congo, respected and loved.

He is the first to attain fifty glorious years in this land of famine and disease and death. One would have to write a book to explain the changes he has seen in this land. His good wife has seen forty-six years of service beside him. When she came to Congo she

said, "I gladly lay my body down as a stepping stone in the path over which others may reach the interior." Like a good shepherd she laid down her life, but her Master lifted her up for service all these years. Mr. Clark wished to die in Congo. He said, "I wish they would put me right back there," pointing to the little burial ground at the rear of the station at Ntondo.

A brave faithful warrior has laid down his armor. Who will don it? "Now lettest thou thy servant die in peace for mine eyes have seen thy salvation." Truly, he has seen God's salvation for in our mission alone are numbered 20,000 Christians with 40,000 children in the schools.—The Congo Mission News and the Congo News Letter.

MISSION STUDY

Review of Chapter III. The Friend as Doctor

One of the staggering tasks to be undertaken in Africa is, the question of health. The characteristic diseases of this continent, such as malaria, dysentery, and worm diseases leave no immunity and often result in lifelong enfeeblement. Many of these diseases are carried by insects which may quickly infect a whole population. With very little knowledge of the prevention and the care of diseases, improper food, insanitary living conditions, and often a contaminated water supply, makes it indeed an exceedingly difficult problem. In view of this it can be readily seen that population in the greater part of tropical Africa does not advance. Few people reach old age and about 50% of the babies die in infancy.

Dr. Lerrigo says that there are 142 men physicians, 15 women physicians, and 282 nurses in connection with missions in Africa. Figuring on the basis of a calculated population of 140,000,000, there is one medical worker to every 318,906 of population. There are in all 136 hospitals. These statistics may have changed a little as these figures were given two or three years ago.

Because of the scarcity of medical workers, many a non-medical missionary, who has shown some aptitude along this line has carried on, what would seem to be to a country doctor at home a heavy practice. The colonial governments are also doing much in coöperation with mission doctors in combating the dreadful sleeping sickness

which has completely depopulated some neighborhoods.

Mrs. Fraser, who has had thirty years of experience in Africa as a physician begins this chapter by saying, that one of the first impressions that greet one in Africa, is that of many open sores. These sores arose in the majority of cases from specific disease, but begin as simple cuts, scratches, and bruises, etc., which often handicap for life as the result of ignorance, neglect and malnutrition.

Another vivid impression is the high mortality. Probably seventy percent of the babies born died in childhood, although they were born of healthy strong mothers and free from disease. This is due to the ignorance of the mother, who often exposes her babies in such a way that leads to fatal results.

Another noticeable feature is lack of sanitary measures. Often a traveler can smell the vicinity of a village before it is visible. The filth breeds flies which carry disease; the mud huts are the abode of vermin whose bite gives rise to a fever more dangerous than malaria. Flies carry ophthalmia (an eye disease) from one child to another and very frequently results in blindness; the contaminated surface ground is washed by rain into pools and streams used for drinking water. Since water is scarce in many places, bathing is rare; as a result there is much skin disease. Food conveyed to the mouth out of a common dish, a common drinking vessel, and a common pipe have their risks. Lack of salt and often food also affect health.

Every mother nursing an infant means the death of both eventually.

Enough has been given to give one an idea of the immensity of the task. We can at once see the futility of merely trying to cure these many thousands of cases as they arise. But the big task is to teach the African how to save himself; teach him the causes of diseases and how to prevent them, and how to cure them.

Mrs. Fraser says that "Education is the key." But to work against the inertia and the apathy of the African to enlist his co-operation is sometimes very discouraging. This attitude is founded in their beliefs regarding the origin of evil and their witch doctors who exert a remarkable influence over them. Their whole attitude toward life must be changed by the power of new ideas;

the most vital and effective being the Christian message.

The earliest educational efforts were made in the hospital and dispensary. It was here that natives received their first lessons in healing of disease and in the prevention of infection and spreading of germs. Project lessons were given in Hygiene by the use of a large wax doll, which was treated in the presence of the classes for various ailments. The women were taught in a simple illustrative manner the cause of itch and its cure, and how to get rid of the insect that causes it. They were taught how to treat dysentery and pneumonia, in case they were too far from a hospital to be treated. These classes were held in the slackest seasons of the year—when harvesting was over, which enabled many of the women near the station to attend. It was found out that whenever the women could be convinced of the practical value of what was offered in education they gladly accepted it.

One of the very successful efforts in education was the beginning of mothercraft classes, at which cooking demonstrations were given and the relative values of food were discussed. It was surprising how much interest the women took in this thing when it was presented to them in such a way that they could easily grasp. In these classes they were also made to see the undesirability of girl and boy marriages. A simple course in midwifery was an enlightenment very valuable and appreciated. The example of the white mother taking care of her children has also done much in teaching her African neighbors how to feed and care for their infants. An investigation showed that there was a lessened mortality of over 20% among families where one or both parents were Christian.

After the native found out what the Christian doctor could do, and she had won their confidence they came in all sorts of conditions. In one instance a man literally crawled for two weeks over hills 4000 feet in height to get medical attention.

The African is characterized as a "wonderful, almost ideal patient." He suffers patiently and responds marvellously to suggestion. His faith in the doctor to cure him, has in some cases brought about almost miraculous cures. The hospitals also spread the influence to care for the worst cases first, which is essential in doing the most effective work. In response to this influence some very noble acts of sacrifice have

been revealed. In one case an old man, once a Ngoni warrior accustomed to the raiding and slaying of old days, carried a baby whose mother had died to Dr. Fraser in order that the baby might live—a thing that a man would not have thought of doing in the old days. For in those days a man never touched an infant.

This gives one idea what a medical missionary can do in Africa. Are the rewards not great enough to make it infinitely worthwhile?

Questions for discussion:

1. What is the great problem of health in Africa?
2. What qualifications should a doctor working in Africa possess in order to overcome this problem?
3. What is going to be the most effective method in bringing health to Africa? Can it be done by merely sending doctors to cure people?
4. What opportunity is there for women doctors in Africa? Remember that there are only 15 women doctors on the field. In what particular way can they help the women of Africa in bringing health to the home?

A BLESSED SECRET

This is the title appearing over a selection by Bertha N. Kraybill in one of our exchanges recently. What is the secret? Let a few paragraphs of the quotation answer:

"It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, and purely till the sun goes down. And this is all that life ever really means to us—just one little day.

"Do to-day's duty, fight to-day's temptations, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them. God gives nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living."

The man who will learn from the mistakes of others will miss many a pitfall; the man who will not learn must be prepared to suffer many things needlessly.—Selected.

NEWS FROM CONGOLAND

(Continued from page 102)

To continue the women's work, we have two Bible classes for the women. One for the married women, and one for the bigger girls who are hoping to be married, both only once a week. We wish it were possible to have these classes oftener. We also have classes instructing the women how to take care of their babies and themselves, etc.

Our leaders, men and women, make themselves indispensable. The young men and boys are under their supervision, and they in turn parcel out responsibility to the boys. The girls have house mothers, and supervisors who are responsible for the camp, the bed rooms, carrying of water to keep the dormitory in good condition. They must also report bad conduct, which is contrary to native custom. If you don't believe it just try getting at a stealing or murder case. You'll find that it is exceedingly difficult.

"Haya muno; Haya inzo." Perhaps you suspect before this that our plan is to develop native leadership, and to make the church self propagating, self supporting, etc. It may be of interest to you to know that the Bampende churches (2) are self supporting. All the teachers in the villages are supported by gifts from the native church. It makes them hustle, but they are growing stronger.

This all sounds good and rather easy. Please bear in mind that I have been writing about a mission station of which we have two in this tribe, and they are as little oases in a desert. They are surrounded by heathenism of the rankest sort. The very air is charged with Satanic power. They are the only Christian influence or restraint. We are not likely to forget for a terrible murder case is being uncovered in a village between here and Mukedi.

These awful things show us the power of Satan, but we have a good number of trophies of Grace, that demonstrate to us the Power of our Lord—lives that are completely changed. If we should be taken out of the country, I'm satisfied the Lord's work would go on. The people would be handicapped for literature, it is true, but the Word has been given and is bringing forth fruit. Pray with us that the Name of our Lord Jesus may be magnified in the lives of these people.

Wishing you His rich blessing, I am

Yours in His Glad Service,

Erma Birky.

OUR BOYS AND GIRLS

Mrs. E. A. Sommer



SUGGESTIVE PROGRAM FOR JUNIOR MISSIONARY MEETING

Open the meeting with the piano playing softly, "Jesus Shall Reign Where'er The sun."

Then all join in singing, "To The Work, To The Work."

Opening prayer, remembering especially the mothers and babies of Africa who are sick.

Scripture reading.

Special number in song by Juniors.

Leader will tell the story of chapter seven, after which the following subjects might be considered, by the children.

Tell about Dr. Burke's experience one dark night.

Why could the grandmother not keep the baby and care for it properly?

Tell about little John's development?

What did the missionaries prove to the African people, by this very kind deed.

The leader might bring this story very near home to the children's minds. Just how would you feel if you were a member of such a home, as little John was born into?

Since conditions about us are so much better, just what can we do to help better conditions in the homes of our African neighbors?

Closing prayer.

ENROUTE TO AFRICA CONTINUED

By Mrs. Graber

We must hasten on even though there are many interesting things to tell you. Early on Friday morning we boarded our next steamer the, "Leopoldville." It was quite a large boat and our cabin was a roomy one. We were on this boat nineteen days. Our first stop was Lisbon, Portugal. This is where the Portuguese people live. It was raining when we stopped, but we went ashore anyway and we climbed up many stone steps and outdoor stairways to reach the city proper. Here the houses were built together, practically everything under one roof, in one family.

You would have enjoyed the little donkeys or burrows which we saw carrying great loads on their backs as they were led from place to place by a maiden or their master.

The people here, especially the women, wore all colors and were often bare-footed on the street. The women carried great loads of vegetables, etc., on their heads, loads as large as a tub. It was marvelous to me to see how they balanced them without supporting with either hand or arm. Children do the same as the older ones.

One Sunday morning, Mr. Sommer, Mr. Graber and myself, together with two other missionaries, Mr. and Mrs. Sheldon of French Congo, had charge of the English church service. Bro. Sommer brought the message, while Mr. Graber and I brought some special music. We received a real blessing.

The days slipped by and one day about noon we dropped anchor near the shore of one of the largest of the Canary Islands, the Island of Teneriffe. For many, many miles we had passed the most beautiful mountains I had ever seen. Great majestic mountains with beautiful red tints of rock here and there. They were "rocky" mountains and very high, about 11,000 feet above sea level. Ah! how I did enjoy them as we viewed them thru our field glasses. Often the peaks were hidden in the clouds.

Then we went ashore in a steam launch and took an auto trip thru the Island. It was quite large and very mountainous. We wound around a charming road with waving palms and bright red flowers bordering the roadside. Spanish cottages were seen everywhere. Many very poor, indeed, and not clean. It was very fascinating and as we mounted higher and higher we thought it still more beautiful. Though it had been quite warm in the valley below up here it was very cool and when we were up level with the clouds it was quite cold. We could look down in the valley below where the city lay, or out over the ocean blue. Sometimes too, we flew down the mountain side which was quite steep and it was a good thing our car had strong brakes. Oh! it

was thrilling and I believe the most beautiful of any place we had yet seen. It was charming, fascinating, and withal a mysteriousness seemed to lurk behind the closed doors of these Spanish homes.

We passed many large banana plantations and saw the bananas growing in large bunches. Everywhere we saw beautiful bright red flowers—even at some of the poorest shacks of homes. Often we saw a whole front fence or stone wall or again an arch just covered with climbing vines of velvety varicolored roses. A sweet fragrance of flowers and of mountain air permeated the atmosphere almost at every turn of the road. How we did enjoy the trip up among the clouds, inhaling exhilarating breezes and viewing the charming fresh green beauty of the valleys far below. We agreed that it was truly one of the beauty spots of the world. We stopped at the Botanical Gardens on the Island. Here flowers and fountains were mingled together. The flowers were permitted to grow in a natural way just as much as possible as nature itself would arrange them. It was beautiful and so fragrant. We were sorry when the trip was over.

One place we visited which would have interested you, my dear readers, was the fruit market. They have a large room with their fruit in large baskets in several long rows and you walk down the aisle and they try to sell you small baskets full of fruit. It was new and strange and always interested one.

We sailed away from Teneriffe watching the mountains until they had almost vanished. Those were days and nights when the sky was very beautiful. I wonder if any of my readers like the sunset and the moonlight as much as I do? I recall one evening there was the most gorgeous sunset I believe I ever saw and I have watched many of them. The sky was a vivid rose—red in the west with dark clouds hanging over head and a golden glow cast over it all. Deep tints of rose were scattered over the blue of the whole sky, while here and there tints of lavender enhanced the beauty of the coloring. We almost held our breaths as we watched it, while a feeling of awe and reverence swept over us as we thought of our God who had created such a wonderful scene. The beauty of it all was too marvelous for mere words to describe.

(To be continued)

Dear Mrs. Sommer.

Our superintendent asked me to write to you and tell you how we raise our money for missions.

In the spring, the Sunday school gives quarters to the children to invest in different projects. The project is allowed to grow and increase in value and just before Thanksgiving time, we sell our projects and turn the money in as our Thanksgiving offering.

Some children invest their money in chickens, some in ducks. Sometimes some of the children can be fortunate enough to buy a lamb for twenty-five cents. This last Thanksgiving, the offering that the children gave amounted to \$43.50 (forty-three dollars and fifty cents). This is about half the usual amount, due to the lower prices for farm products.

Your friend,
Lloyd Ummel.

Our friend Lloyd attends the East White Oak Sunday school. We thank you very much for your nice letter. Your offering shows that you also are having your part in foreign missions. May God bless you dear children as you work and give.

THE CHILDREN'S MISSIONARY SUPPORT FUND

It is now time to prepare the promised report of the money you have contributed toward the support of the children of the missionaries. While the past summer has not been a good one on account of the long drought and the exceedingly low prices, the report to date shows up very well. It is also likely that still additional money will be sent in later. The present total is \$501.47.

There were seven children of the missionaries when this plan was presented last spring. In June the eighth baby was born. Since their parents receive an allowance of \$100.00 for each child between the ages of 2 and 12 and \$50.00 a year for those younger, the total allowance for this year will be \$750.00. You have contributed over \$500.00 or two-thirds of the amount. You have done very well.

In the next issue of the "Messenger," we will make suggestions for work for this year. We have in mind a new project and one that you will like very much. It is going to be concerned with boys and girls again this year but they are going to be African chil-

dren. They are going to be—but I must leave the telling until next month.

Below is a list of the contributions you have given toward the support of the children of our missionaries—all of them born in Africa:

Leonard Enns, Meade, Kansas	\$ 2.50
Rubena Marie Enns, Inman, Kans.	5.00
26th St. Chicago Vacation School	19.18
Eva Enns, Meade, Kansas	5.00
Children of Lafayette, Ind., S. S.	12.59
Children of Archbold, O., S. S.	92.75
Children of 26th St. S. S., Chicago	20.58
Children of Bluffton, O., S. S.	21.19
Children of Groveland, Ill., S. S.	64.31
Children of N. Danvers, Ill., S. S.	12.75
Children of Warren St. Middlebury, Ind., S. S.	14.00
Children of Tiskilwa, Ill., S. S.	7.91
Children of Danvers, Ill., S. S.	7.00
Children of East White Oak Ill., S. S.	22.08
H. W. Wiens children, Inman, Kansas	3.00
Class of small boys, Berne, Ind., S. S.	5.00
Children of Flanagan Def., S. S., Ill.	53.92
Children of Woodburn, Ind. S. S.	48.56
Children of Pioneer, O., S. S.	32.15
Children of Boynton S. S., Ill.	42.50
Children of Comins S. S. Mich.	9.56

These figures have been copied from several different reports. If they are correct then they show that a total of \$501.47 was contributed by you up to December 31, 1930.

In the name of the Board and the missionaries, I want to thank you for this splendid response and the very fine results. I am sure that in the coming summer some of you are going to work harder than you did last year and that there will be many additional children who will want a hand in the work. I believe that when you read the proposal for 1931 that you will want to help make the total amount of money raised an even one thousand dollars.

A. M. Eash.

TWO FOES OF THE BIBLE

There are two great foes of the Bible which ought to be overcome by every one who meets them; skepticism and neglect. The former is far too plentiful, of course, and at some time or other if not often it attacks almost every thinking person. It is bad enough, when allowed to get a real hold in one's heart, as it should never be. But the other foe is to our thinking far more common, and the sum of its injury is far greater—NEGLECT! For not only is this enemy more wide-spread than skepticism, but it is the real cause of most unbelief of the Word and its teachings, as well as of

most religious errors among Christian people, and even in the pulpit. It would seem impossible for anybody, anywhere, to have a real, heart-acquaintance with God's Word without not only believing in it as a whole but having a true knowledge of all its fundamental teachings. One may know much about the Bible and not really have any heart-acquaintance with the blessed Book itself; just as a man might know about the origin and chemical qualities of food and yet starve because he failed to EAT for himself. A mere hearsay knowledge of a truly good man might leave one in some doubt as to slanderous statements about him; but intimate personal acquaintance with him would rob them of all power whatever over one. So intimate acquaintance with the Word, by both intellectual knowledge and spiritual appropriation, drives off every enemy, and leaves the Word of God and the soul of man in undisputed and blessed harmony of spiritual power!—Selected.

HOW TO KEEP GOING

How to keep going in the Christian life does not differ greatly as to method for life and activity in any other sphere. It is by the renewal of strength.

The locomotive that stands on the rails at the station, hissing with power for the run to the distant city, renews its strength from time to time by the fireman who feeds the coal into it all along the way. Without this renewing of its strength only a score of miles out and the train would come to a standstill.

In our physical life we keep going by renewing our strength. The labors of the day consume it. We keep renewing it by the food of which we partake during the day and the sleep of the night. Without this constant renewal our strength would soon be exhausted and all our activities come to an end.

The same holds in the spiritual. There is no perpetual motion in the Christian life. Here, too, there must be the renewal of strength. The source is the Lord. They that wait upon the Lord in prayer, the reading of the Word, meditation, public worship and other means of grace, "shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." —E. J. B. in The Leader.

"MIND YOUR OWN BUSINESS"

A certain woman called upon her pastor to tell him how much her mind had been hurt through something in his ministry. The pastor received her kindly, and inquired the cause of her distress. She said, "I assure you my mind is very much hurt indeed, and I hardly know how to express my grief to you." The servant of Christ encouraged her to be explicit upon the subject of her distress.

At last she said, "It is the length of your bands in the pulpit."

"Oh," he said, "I will take care that that distresses you no more." So fetching his bands he said, "Here is a pair of scissors, cut them to your wish."

After she had done this, she thanked him, and professed to have her mind greatly relieved.

"Well, my friend," he said, "I may tell

you my mind has been very much hurt, perhaps even more so than yours."

"O, sir!" she exclaimed, "I am sorry for that. What, sir, has hurt your mind so?"

He replied, "It is the length of your tongue. And now, as one good turn deserves another, you will perhaps allow me to cut as much off your tongue as will reduce it to its proper length." It need hardly be said she was unwilling for the operation.

The business which a great many mind is everybody's but their own. Mr. Spurgeon says:—

"Mind your own business, and you will be sure
To avoid many troubles which others endure."

Men who mind their own business will be very likely to succeed; for there is very little competition in that line. You will do better at your own business than at anything else. "Every man can blow best on his own horn."

F. E. Marsh.

FINANCIAL STATEMENTS**I. THE CONGO INLAND MISSION TREASURER****FOR MONTH OF DECEMBER, 1930**

Balance in account Dec. 1, 1930 \$1,959.09

RECEIPTS

D. M. C.	\$2,306.00		
C. M. C.	1,079.50		
Amie	20.00		
Tieszen	550.00	3,955.50	
		5,914.59	

DISBURSEMENTS

D. M. C.			
Allowances	675.50		
Field	546.24		
Office	29.92		
General	209.48		
Transportation	1,027.60	2,488.74	
C. M. C.			
Allowances	536.25		
Field	273.15		
Office	29.93		
General	225.97	1,065.28	
Sundry:			
Amie	50.00		
Tieszen	711.70		
C. G. T.	50.00	821.70	4,365.72

Total to be accounted for		1,548.87	
Represented by the following Funds:			
D. M. C.	Dr.	108.69	
C. M. C.	Cr.		1,270.61

C. G. T.	65.00	
M. C. A.	73.25	
Tieszen		550.00
Amie		141.00
D. M. B.	165.80	
	412.74	1,961.61
		412.74
		\$1,548.87

Total as above:

H. W. Wiens (Wiens children)	3.00
E. C. Zorn, Chicago, Amie	10.00
Mr. and Mrs. L. E. Carpenter, Amie	3.00
Mr. and Mrs. T. Richmond, Amie	5.00
Levear Bowman, Amie	2.00
F. J. Enns	8.00
Mrs. Edna Kenerly (native children)	12.00
Leonard A. Enns (Enns children)	2.50
Ruben Marie Enns (Enns children)	5.00
Eva Enns (Enns children)	5.00
Bank reconciliation:	
In bank Jan. 2, 1931	2,261.57
Outstanding checks Nos.:	
14	100.00
15	32.50
16	56.25
19	130.00
28	381.45
30	12.50
	712.70
	1,546.87

I. R. DETWEILER, Treas.

II. CENTRAL MENNONITE BOARD OF HOME AND FOREIGN MISSIONS

(FOREIGN MISSION FUND)

FOR MONTH OF DECEMBER, 1930

RECEIPTS			
Carlock Mennonite Church	\$ 228.00	South Washington Church	14.00
Eighth St. Mennonite Church	100.00	Calvary Church	47.84
North Danvers Church	225.00	By the Sunday School	22.50
By Young People	69.00	By Junior Society:	
By Ladies' S. S. Class for Nat. Tea.	15.00	62nd St. Mission, Chicago	6.20
26th St. Mission Church	23.59	North Danvers	2.00
By Sunday School	42.23	Flanagan	2.00
By Vacation School Offerings	19.18	Meadows	3.00
By Ladies' Club Offering	40.00	North Danvers Church	15.60
Comins Church by Roxie Pletcher	5.00	By Elementary Dept. for Nat. Tea.	15.00
Zion Church	20.66	Danvers Church	20.80
Pleasant View Church & S. S.	259.70	Normal Church	70.00
By the children for missionaries' children:		By Missionary Society	30.00
North Danvers Church	12.75	East White Oak Church	100.00
Warren St. Church	14.00	Total Receipts	1,853.63
Tiskilwa Church	7.91	DISBURSEMENTS	
Danvers Church	7.00	To. Rev. I. R. Detweiler, Dec. Allowances	1050.00
East White Oak Church	22.08	Bal. Deficit Dec. 1, 1930	4,184.75
Tiskilwa Church	45.05	Bal. Deficit Jan. 1, 1931	3,381.12
Normal Church by the Ever Faithful Sunday School Class	15.00		5,234.75 5,234.75
Silver Street Church	200.00	Respectfully submitted,	
Meadows Church	47.98	S. E. MAURER, Treas.	
Warren St. Church	50.00		
Comins Church	26.00		
Comins Church by S. S. for missionaries' children	9.56		

III. DEFENCELESS MENNONITE CONFERENCE

(FOREIGN MISSION REPORT)

FOR MONTH OF DECEMBER, 1930

RECEIPTS			
Archbold, Ohio	\$ 95.62	Pioneer, Ohio	32.15
Berne, Indiana	213.53	Total Children's Offerings	134.63
Bluffton, Ohio	20.60	Total Receipts	1,594.62
Flanagan, Illinois	65.00	Balance in treasury Dec. 1, 1930	198.20
Groveland, Illinois	50.00	Total to balance	\$1,792.82
Grabill, Indiana	250.00	PAID OUT	
Lafayette, Indiana	11.53	C. I. M. Treas.	\$1,750.00
Pioneer, Ohio	22.16	Balance in treasury Jan. 1, 1931	42.87
Sterling, Kansas	675.85	Total to Balance	\$1,792.82
Woodburn, Indiana	45.70	Note Harlan St. Bank	90.60
Malalla, Oregon	10.00	(Grabill Bank Loss)	
CHILDREN'S OFFERINGS		C. E. REDIGER, Treas.	
Flanagan, Illinois	\$ 53.92		
Woodburn, Indiana	48.56		

SECTION OF BASHILELE TERRITORY



A portion of the Congo Inland Mission responsibility. An entire tribe living in paganism, witchcraft, ignorance, disease, fear and superstition. Study this chart with the interesting report of Rev. Sommer.

THE CONGO INLAND MISSION

REV. E. M. SLAGLE, President
Archbold, Ohio

REV. A. M. EASH, Cor. Sec.
720 W. 26th St., Chicago, Ill.

REV. AMOS OYER, Vice Pres.
7017 S. Ada St., Chicago, Ill.

REV. I. R. DETWEILER, Treas.
1223 S. 8th St., Goshen, Ind.

THE CONGO MISSIONARY MESSENGER

BELGIAN
CONGO

Vol. II

MARCH, 1931

No. 8



“THE WORD OF THE LORD
ENDURETH FOREVER”

UNIVERSITY
LIBRARY

THE CONGO INLAND MISSION

A COOPERATIVE MISSION IN THE BELGIAN CONGO

OFFICERS OF THE BOARD

President—Rev. E. M. Slagle, Archbold, Ohio.
 Vice President—Rev. Amos Oyer, 7017 S. Ada St., Chicago, Illinois.
 Recording Secretary—Rev. E. Troyer, 507 N. School St., Normal, Illinois.
 Corresponding Secretary—Rev. A. M. Eash, 720 W. 26th St., Chicago, Illinois.
 Treasurer—Rev. I. R. Detweiler, 1223 S. 8th St., Goshen, Indiana.
 Field Secretary—Rev. A. M. Eash, 720 W. 26th St., Chicago, Illinois.
 Michigan Treasurer—Mr. H. H. D. Langereis, 445 Division Ave. S., Grand Rapids, Mich.

BOARD MEMBERS	CONFERENCE AFFILIATION	TERM EXPIRATION
Rev. E. M. Slagle	Defenceless Mennonite Conference	1931
Rev. Noah Schmucker	Defenceless Mennonite Conference	1931
Rev. Eli J. Oyer	Defenceless Mennonite Conference	1931
Rev. Amos Oyer	Defenceless Mennonite Conference	1931
Rev. H. E. Bertsche	Defenceless Mennonite Conference	1931
Rev. C. E. Rediger	Defenceless Mennonite Conference	1931
Rev. G. P. Schultz	Defenceless Mennonite Brethren of N. A.	1931
Mr. S. E. Maurer	Central Conference of Mennonites	1934
Rev. Allen Yoder	Central Conference of Mennonites	1934
Rev. E. Troyer	Central Conference of Mennonites	1932
Rev. A. M. Eash	Central Conference of Mennonites	1932
Rev. W. B. Weaver	Central Conference of Mennonites	1933
Rev. I. R. Detweiler	Central Conference of Mennonites	1933
Rev. P. L. Eichler	Missionary Church Association	1931
Mr. H. H. D. Langereis	Michigan Treasurer	
Honorary Members		
Rev. A. Augspurger	Central Conference of Mennonites	
Rev. Jacob Schmucker	Defenceless Mennonite Conference	

STATIONS AND MISSIONARIES

Charlesville

Rev. and Mrs. Lester Bixel*
 Miss Helen Stoesz
 Miss Theresa Gustafson
 Rev. E. A. Sommer
 Rev. and Mrs. A. D. Graber

Kalamba Mukenge

Rev. and Mrs. J. P. Barkman*
 Rev. and Mrs. A. G. Becker
 Miss Helen Tieszen

Nyanga

Rev. and Mrs. Frank Enns*
 Mr. and Mrs. Milton Amie
 Miss Kornelia Unrau*
 Miss Erma Birky

Holesa

Rev. and Mrs. Omar Sutton

* On furlough.

† Studying in Europe.

Mukedi

Rev. and Mrs. H. H. Moser
 Miss Agnes Sprunger
 Miss Amelia Bertsche*

Address of mission and all missionaries:

Charlesville, Kassai District, Congo Belge, Africa
 Cable address Conim, Charlesville, Congo Belge

The above missionaries represent the following religious bodies:

Mennonite General Conference (1)
 Central Conference of Mennonites (5)
 Defenceless Mennonite Conference (10)
 Defenceless Mennonite Brethren of North America (1)
 Mennonite Brethren (2)
 Missionary Church Association (1)
 Baptist Church of Flint, Michigan (2)
 Bethel Church of Inman, Kansas (2)

CONTENTS OF THIS ISSUE

Editorials:

Thoughts of a Missionary Returning to the Field

Word From the Barkmans

Six Ordinations in the Native Church

Holesa Station

The German Pages

Best Venture Ever Made

News From Congoland:

Letter from Charlesville

Letter from O. and S. Anderson

The Annual Missionary Conference

The Annual Mission Letter

Contributed Articles:

Drinking "Dry" Gets Thrill

David Livingstone

Mission Study

Our Boys and Girls:

Enroute to Africa Continued

Suggestive Program for Junior Missionary Meetings

Children's Support Plan for 1931

German Section:

Die Congo Inland Mission während dem Jahre 1930

Financial Section:

Congo Inland Mission Report

Central Mennonite Board

Defenceless Mennonite Conference

THE CONGO MISSIONARY MESSENGER

Vol. II

MARCH, 1931

No. 8

THE CONGO MISSIONARY MESSENGER

Published monthly by the Publishing Committee of the Congo Inland Mission Board, 610-614 Walnut Avenue, Scottsdale, Pa., and 720 West 26th Street, Chicago, Ill.

Literature and Tract Committee: Chairman—Rev. A. M. Eash, Rev. Amos Oyer, Rev. G. P. Schultz, Rev. W. B. Weaver.

Editor: Rev. A. M. Eash.

Contributing Editors: Rev. E. A. Sommer, Rev. Geo. P. Schultz, Rev. C. E. Rediger, Rev. Lester Bixel, Mrs. E. A. Sommer, Rev. Ernest Bohn.

SUBSCRIPTION RATES

The subscription price is Fifty Cents a year in advance.

Club rates are offered as follows:

Six yearly subscriptions to a single address or separate addresses, \$2.50.

Ten yearly subscriptions to a single address or separate addresses, \$4.00.

Prompt notice should be given of change of address, always giving both old and new addresses.

All material for publication should be addressed to **The Congo Missionary Messenger, 720 West 26th Street, Chicago, Ill.**

Subscriptions, renewals, requests for sample copies or changes of address, should be addressed to **The Congo Missionary Messenger, 610-614 Walnut Avenue, Scottsdale, Pa., or 720 West 26th Street, Chicago, Ill.**

Entered as second-class matter at the Post Office at Scottsdale, Pa., under the Act of March 3, 1879.

DEALING SQUARELY WITH GOD

For nearly a year the 72 page booklet by this title has been given free with two year subscription renewals and with new subscriptions. The Editor finds it necessary at this time to announce that this practise will be discontinued at the end of March.

Two hundred and fifty copies of this booklet have been sent out free under this offer. The prayer of the donor is that through the reading of "Dealing Squarely With God," many have anew discovered the joy of acknowledging God's ownership of their possessions and powers and of sharing them with Him.

During the month of March we will cheerfully send a copy of the booklet to every subscriber who sends in a two-year renewal or to every new subscriber at the regular FIFTY CENT subscription rate. Will you please, immediately on reading this notice, make sure that your subscription is paid up to date and for at least one year in advance? Use the following form for your renewal.

SUBSCRIPTION BLANK

Name _____

Address _____

Enclosed please find my check for _____ to pay for subscriptions as follows:

My renewal for 1 year () for 2 years ()

New subscriptions for

Name _____ Address _____

Name _____ Address _____

Name _____ Address _____

NOTE.—The fine 72-page booklet, "Dealing Squarely With God," will be sent free with every two-year renewal for ONE DOLLAR or with every new subscription for FIFTY CENTS. Send to

THE CONGO MISSIONARY MESSENGER

720 W. 26th St., Chicago, Illinois

EDITORIALS AND COMMENTS

THOUGHTS OF A MISSIONARY RETURNING TO THE FIELD

Being again several thousand miles away from the shores of the homeland, and facing restless and discontented India, one feels like jotting down a few thoughts that flash through and wish to impress themselves on one's mind.

What will the attitude of our home churches be toward the problem of missions in the future? Will missions be looked upon as an absolutely necessary undertaking, which requires the best manliness and womanliness in each Christian? Or will missions be looked upon as a sort of beggar's camp to which we cast here and there a penny, to quiet the voice the beggars make? Most Christians feel sure that schools and hospitals and organizations, to meet present unemployment problems, are necessary for the life of the church. But are missions necessary for the life of the church? Or are missions a kind of "hanger on" which we really should "slough off" the sooner the better? Are the Christians in the foreign mission fields about whom the missionaries report so enthusiastically really worth anything to our church in America? Or are they merely a lot who wish to sponge on American kindness? Are missions and missionaries really worth the cost of the upkeep? Wouldn't it be better to close the whole affair down?

My own personal conviction is that schools and hospitals, etc., are absolutely necessary for the life of the church. And not less are missions necessary for the life of the church. Our home churches need missions as much as the cause of missions needs the church in America. It is a mutual necessity. Going back on missions would be like cutting an important artery in the body of the church. "Seek ye first the kingdom of God" must ever gain new meaning in the life of the church and the individual Christian. Has this injunction of Jesus any practical meaning? I believe so. If I mean to follow Jesus' advice and I have a ten dollar or hundred dollar income my FIRST thought will be, what portion of this amount will I definitely use to help build God's kingdom? And I practice Jesus' advice by actually seeking His kingdom first, and then my own needs.

The kingdom of God is world-wide. Our interests must also be world-wide.—John Thiessen, in Men. Weekly Review.

WORD FROM THE BARKMANS

A personal letter received from Rev. J. P. Barkman, written on December 31st, contains information relative to the health of Mrs. Barkman in which many of you will be greatly interested.

Mrs. Barkman took seriously ill December 12th, the missionaries at first fearing that she would not live until a physician could be brought from Kabalekese, the Diamond Mining Company center some distance away. Through the united efforts of doctor and missionaries her circulation was restored and her suffering less severe. Apparently the cause of the illness was the strain of overwork for the physician ordered complete rest for her.

With the beginning of the Annual Conference only five days off the missionaries were in a considerable quandary. However they proceeded with their plans and the missionaries arrived on the 17th. The Conference closed on the 23rd and, instead of remaining at Kalamba for a Christmas dinner, all returned to their homes.

Dr. Stixrud of the A. P. C. M. at Luebo was sent for and came on the 31st. After an examination he supported the recommendations and treatment given by the Belgian physician. He further recommended that she remain in bed for several weeks and then wait three or four weeks longer before undertaking the trip home. If all went as they were planning when the letter was written the Barkmans will be enroute home by the time this reaches the reader. Will you not pray that God may grant them a quiet and safe journey?

Brother Barkman writes further that the atmosphere of the Conference was good from beginning to end even as everyone on the field had hoped and prayed that it might be.

SIX ORDINATIONS IN THE NATIVE CHURCH

The Minutes of the Annual Conference bring the good word that five native Christian leaders were ordained as deacons and a sixth one as assistant pastor. These six are as follows:

Yoseph Lukeryu of Kalamba	Assistant Pastor
Dikangu of Kalamba	Deacon

Kleinboy of Kalamba Deacon
 Ngalulu of Charlesville Deacon
 Kasadi of Charlesville Deacon
 Kitamba Danyele of Nyanga Deacon

If the writer's memory serves correctly this now makes a total of two Assistant Pastors and seven deacons who have been chosen from among the native Christians to assist in this larger way in the leadership of the African church. May God richly endow these brethren with grace and wisdom as they enter upon the duties of this larger ministry.

HOLESIA STATION

The December, 1930, issue of the "Messenger" names "Shakalusu" as the new Batshoke Station of the Congo Inland Mission. That statement was based on information contained in the Minutes of a Field Committee Meeting held at that place. No other word relative to the work in the Batshoke has come to the Secretary except information contained in the Minutes of the Annual Missionary Conference. The Minutes contain no statement explaining whether this is to indicate a change of location or a change in the name of the original site selected. We regret that this information is not in our possession and recognize it as an evidence that the selection of a site for a mission station in a new tribe is a matter that calls for much investigation and deliberation.

In order that both the Board and the supporting constituency may be kept fully informed, the missionaries at Holesa have been requested to submit a monthly report of their work of survey and investigation in this large and needy tribe. The first of these reports ought to be in the hands of the Editor in time for use in the next issue of the "Messenger."

THE GERMAN PAGES

About three pages of this issue are given to publication of a report originally prepared in English but translated into German by Missionary Frank Enns. This report was prepared especially for the German reading supporters of the Congo Inland Mission and contains a summary of the information published throughout the year. The German friends will be pleased to know that as material is supplied by our German speaking missionaries it will be published in the German language.

BEST VENTURE EVER MADE

By A College Official

About thirty years ago, as a young stenographer, I began tithing, largely on my mother's advice (she is now eighty-one years of age and still believes firmly in tithing), and it has proven to be the most satisfactory venture I have yet made. In spite of financial burdens (my father having lost his health and his business, leaving this form of life over twenty years ago) I have felt, and now see clearly in my own experience, the meaning of "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

Tithing puts system into one's finances, and is therefore one important aid to success. I am sure the nine tenths go farther because one tenth is set aside. Non-tithers have no idea what they miss, and the surprise which comes is that it is not as difficult to carry through as one naturally supposes.

Much as I believe that tithing pays in every sense of the word, I am more and more convinced that what we present-day Christians need most of all is to give up our wills that God may have a chance to rule and direct our lives. If this were done more generally, and our time and talents used in His service (threefold Stewardship), there would surely be enough money for all Kingdom projects, provided we inform ourselves on the needs at home and abroad.

May I add, not in a spirit of boasting, that twenty-four years ago, a dear blind friend of my mother's interested me in taking a scholarship in India, and tithing caused me to see that I could do this much for the cause even if I could not do actual missionary work. This has been one of my joys through the years. God surely honors our small faith and efforts, and if the young people of this generation put Him first, start tithing, letting nothing interfere with this method, they will experience the joys that will come.—In The Stewardship Spokesman.

DRINKING "DRY" GETS THRILL

By "Experienced"

I have been a tither since early girlhood, and though my income was meager for many years, there was real joy in putting aside the tithe and having a small part in the dif-

(continued on page 126)



NEWS FROM CONGOLAND



Charlesville, Congo Belge,
Dec. 12, 1930.

Dear Friends in the Homeland:

"The eternal God is our refuge and underneath are the everlasting arms," and "As thy days so shall thy strength be." Such is our testimony as we look back over the past few months since our arrival on the field, months which have been full of new and ever-changing experiences. Almost every day brings some strange happenings, not all of which would be interesting to you. Perhaps the most difficult of these new experiences is that of striving to speak in the native tongue and to express oneself in that language. And of course until we master the native language we cannot do much intensive missionary work. So we ask your prayers that soon we may be able to preach forth the Word of truth with our fellow-missionaries.

Nevertheless we are praising God for those things which we can do. I wish you would try to picture this scene with me. It was a beautiful moonlight night and a large group of the compound children together with us missionaries wended our way to the home of a village chief in our village here. It was a Sabbath eve and people from all over the village began to gather there. Soon several hundred dark-skinned faces were gazing up into ours. The people grouped themselves on the ground and eagerly waited for the service to begin. Mr. Graber with his harmonics and I with my guitar furnished the music for the singing of several Tshiluba hymns. I wish you might hear them sing. They have very musical voices when trained, and the harmony is oft very sweet. There with blue sky above us, in the silvery moonlight we sang hymns of praise to God. Then after a season of prayer, one of our native deacons brought a message from God's Word to the listening hearts of the African people.

It is such scenes as these which encourage the missionary when other difficulties press upon him and he is tempted to be discouraged.

It is an inspiration to see the eagerness with which our native leaders and Sunday school teachers gather around Brother Sommer on Saturday eve and copy the Scrip-

ture references which he has given them on their S. S. lesson which they must teach the following day. It seems to me that they literally drink in the words which Brother Sommer seeks to bring them on their lesson. They are anxious; yes, they are hungry for the Word of God. How glad we will be when we can teach them God's Word!

The school work is very interesting. The natives have a wonderful faculty for memorizing the words of hymns and Scripture verses. They learn them in a surprisingly short time. They especially like music and the last few weeks we have been practicing a great deal for our Conference.

Four of our compound girls have permission to go to Conference this year. They are very happy and were eager to go. They, together with our teachers and leaders, are planning to hold meetings in some of the villages through which they pass on their way to the Conference.

We have observed that the natives are quite impressed with the chalk pictures which Mr. Graber has drawn a few times to illustrate a S. S. lesson. Their attention is captured thus and they listen eagerly and indeed seem to like them much. We trust they may be used of the Lord in teaching His Word.

Dear friends, God has been blessing and is still doing so. The village people seem to be truly interested in our work here. Our church attendance as a rule is very large and we hope it will increase yet more and more. There is a spirit of coöperation amongst most of our teachers we believe, and trust it will grow that we may enlarge our fields of service for our Lord and Saviour Jesus Christ.

Soon the New Year will be before us. We pray that this New Year may be by far the most fruitful year of our Christian experience and yours also. May the coming days find us more often on our knees in prayer, more often searching God's Word and constantly seeking to win lost souls to Him.

Ah! dear coworkers, lift up your eyes and look on the fields for they are "white already to harvest." Indeed here in Africa the harvest is ready and many millions of souls are still waiting in the bonds of heathen superstition and darkness.

We had an experience with our house

boys the other day which revealed how from babyhood they are bound by the chains of Satanic superstition. How the beliefs of evil spirits hinder them and bind them.

Our boys said that evil spirits were slapping them and in other ways disturbing them as they slept in their house. Of course Bro. Sommer thoroughly explained to them the unreasonableness of such a thing, but one could see that they did not readily accept it all. It has been so deeply engraved on their childish hearts and minds that it is a very difficult thing for them to throw off that superstition and accept the teachings of Jesus Christ.

The above instance is only one of the many superstitious beliefs and customs which bind them to the evil one and his works.

How we praise God for you who are so faithfully praying and giving for the Lord's work in this dark land of Africa. Remember He has promised "ye shall not lose your reward."

To-morrow we expect to leave for our annual Conference (D. V.), which is held at Kalamba this year. This being the rainy season here we shall have some very high waters to cross and these rivers here are by no means the safest places to cross. This is because we do not have bridges here as in America over our rivers. We must ferry across and as the water is often very swift because of our exceedingly heavy rains the crossing is quite difficult even dangerous. But we are going on business for the King, so we can leave all things in His hands, for we know "He doeth all things well," and has wonderfully kept in times past.

And now "looking unto Jesus the Author and Finisher of our faith" let us "press toward the mark for the prize of the high calling of God in Christ Jesus."

Your coworkers in Him,
Mr. and Mrs. A. D. Graber.

Dear Brother Wiens and Family:

The Lord is our Peace.

Many thanks for your last good and welcome letter with good news and information. The Lord is mindful of us, caring for us every day here far away and at home where you are. We are always very glad to hear from you and your children; who now begin to spread out all over the world.

We are all well here. Praises be to God, we have every reason to thank God. Sarah has been a bit sick at her stomach, better

again. We have a big school, about 200. Lundbergs and Miss Ebba Andersson take care mostly of the classes. I have to get the gangs to work, which is not an easy job. We have a big plantation now of every kind, 400 coffee plants, many kinds of fruit trees etc., also chicks and ducks. In the dry season about 50 chicks died. We have a few goats, but a leopard has killed two of them; we also have some pigs. We killed a fat one the other day. Then we have two nice small dogs, 6 cats, a tame monkey and a parrot that imitates me very often. The rainy season was slow in coming this year. We had some rain, but dry again a month. To-day we have had a nice rain the whole day. Thanks be to God.

I am about to build a new house for Sarah and myself to live in. Wooden frame work—mud walls and grass roof; we have built lots of houses for workmen and boys. I need much energy to do all this. I travel much in the villages. It is a blessing to be able to serve, could we really always serve with gladness. Many, many greetings to all of you. Greetings of love.

O. and S. Andersson.

A NEW YEAR DAWNS

"Say not the struggle naught availeth,
The labor and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

If hopes were dupes, fears may be liars,
It may be in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

For while the tired waves vainly breaking
Seem here no painful inch to gain,
Far back through creeks and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only
When daylight comes, comes in the light,
In front the sun climbs slow, how slowly,
But westward look, the land is bright."

—The Stewardship Spokesman.

Shall He, beneath whose everlasting wing
We have sought shelter, e'er forget us? Yes,
When the neglectful sea forgets its tides
Or skies grow weary of their glorious stars,
Or the sun trips in midair and rushes off
Into the distance of oblivious space—
Then we may be forgotten; nay, not then,
Not even then; let all the universe
Break loose or crumble into ancient dust
There still remains the constant love of God.
No flux of tide in that eternal love;
Always the same—a calm unchanging sea,
Which never knew a shipwreck or a storm.

—Horatius Bonar.

THE CONGO INLAND MISSION AT WORK

II.—The Annual Missionary Conference.

It had been the hope that this issue of the "Messenger" might contain a complete and detailed statement of the manner in which the Evangelistic work of the Mission is conducted. The individual who was asked to prepare that statement was unable to do so, due to the pressure of other duties. Very fortunately for the Editor, the Minutes of the Annual Missionary Conference held in December, 1930, arrived from the field just two days before copy goes to the printer. The same mail brought several letters from missionaries commenting on the spirit of the Conference and the general evidences of progress in the mission.

The statistical report of the mission was promised within a few weeks so that in all probability the April issue will contain the very interesting statistics for which we have all been anxiously looking. However, there is much of interest in the Conference Minutes and the "Annual Letter" of the missionaries. The "Annual Letter" will be given in full. There will be limited excerpts from the "Minutes."

THE ANNUAL MISSION LETTER

Late on Tuesday afternoon and evening, December 16th, weary, and travelstained—but happy—groups of missionaries began arriving at Kalamba, one of our oldest mission stations. The day had been a lovely one for travel and we enjoyed the beautiful scenery as we climbed many a Congo hill and gazed down into the valleys or to the hills beyond. We experienced thrills, too, as we ferried across some of the rivers. There were plains of tall grass, also, where the heat was intense; but on the whole all enjoyed their trip except for some auto trouble which several of us encountered.

However, our enthusiastic ardor was not dampened until we heard that our dear Sister Barkman was very ill and had been so for several days. This information was not only a shock but naturally created a sympathetic anxiety and grief in our hearts. We were wondering how we could carry on a Conference when the doctor had ordered perfect quiet for Sister Barkman. There is usually more or less noise with such a gathering, especially with large groups of natives present.

But once again we were made to realize that our Lord knows and cares.

The next morning our Conference opened with the singing of the old familiar hymn, "I Need Thee Every Hour". We surely felt that we needed Him in a very special manner, with one of our missionaries so ill and unable to be with us, and with the many large problems before us for consideration. From all of our hearts, we believe, that song was a prayer. Then Brother Barkman, our Conference Chairman, brought us a stirring message from Luke 5:1-11. He especially stressed the point of obedience of the disciples to the command of their Lord in letting down the net in spite of the fact that according to all the laws of fishing they would get nothing. Nevertheless, they heard their Lord's command and obeyed in spite of doubts and fears. Brother Barkman said, "We must learn to obey". He then suggested that, in view of the important work before us and the illness of Sister Barkman, we should spend the first day's sessions in prayer, omitting all business sessions. "For," he said, "we must listen to God first and then, when we hear His word, obey His voice and launch out into the deep."

That day was a day of pleasant fellowship with our Lord and one another. As we look back on it we feel that it was because of that time of communion with our Lord when we felt His presence so near, that we experienced throughout the Conference the consciousness of His Holy Spirit leading and guiding. We also received answer to our earnest prayers in behalf of Sister Barkman and she improved sufficiently so that we could remain and finish the work of the Conference. How true it is that when we cannot see the way through, He undertakes for us and is a "light unto our path." "With Him nothing is impossible." As someone has said, "We are serving a great God", and a living one.

Four missionaries from Charlesville, three from Mukedi, two from Nyanga, two from the Batshoke and three from Kalamba were present for the Conference—a total of fourteen missionaries and three children. Sister Barkman, of course, was absent because of illness.

The devotional message of our mission-

aries every morning and afternoon at the English sessions of the Conference were an inspiration and blessing to our hearts. Our business sessions were very interesting and we felt that the Holy Spirit was present leading and guiding in the discussion of the problems that confronted us and in the decisions made.

The native church was, no doubt, inspired and edified by the various messages which were ably delivered by the native pastors, deacons and out-station teachers of the mission. Some of the subjects treated by them are as follows:

"With what kind of hearts shall we work for Jesus?"

"How shall we enlighten the hearts of the Christians of our Land in the work of our Lord?"

"I am made all things to all men that I might by all means save some."

"What things hinder the growth of the Christian?"

"What things aid the growth of the Christian?"

"What burdens do the Christians have for others?"

"Is it well for the children of the mission to be circumcised according to the old custom?"

"Whom do we understand Jesus to be?"

"The way, the Truth and the Life."

"Where did you find Jesus?"

"If we are humble in God's service, the work will progress."

"Why are not our words and actions the same?"

"The conduct of a teacher in the village."

We were privileged to have as guests at the Conference Mr. and Mrs. G. Clark, also missionaries in the Congo, and to listen to an inspiring devotional address by Mr. Clark.

One of the very interesting features of the Conference was the native choir led by Kleinboy, one of Kalamba's outstation teachers. This teacher came from South Africa. His grandfather had been a Christian so for several generations his family has been under the influence and training of Christian missions. He exhibited a great deal of musical ability and it was exceedingly interesting to hear his choir sing. He selected and trained the choir himself and the songs they sang were more of the type of anthems than the usual Gospel hymn. They can sing in four different languages and their voices were truly splendid. We

enjoyed every song they rendered. Kleinboy has quite an interesting history in connection with his work in a village in Angola territory. He has organized a village and carries on a large program of agriculture, making his work entirely self-supporting. He is very humble in spirit and it is said that none ever refuses to work for him because he understands his people so well and knows how to deal with them wisely. It is such instances as these that cause the hearts of the missionaries to rejoice and to feel that "our efforts are not in vain in the Lord."

Several missionaries also delivered inspiring messages in Tshiluba for the native Conference. Subjects and speakers were as follows:

Rev. Barkman—"The Deacons and Pastors Responsibility to the work."

Rev. Sutton—"The responsibility of the teacher."

Rev. Sommer—"The responsibility of the Church."

Sunday was the big day of the Conference. In the morning session Brother Sutton brought the message in the native language. In this service Kalamba's large chapel was filled (a seating capacity of about 1700.—Editor.). It was inspiring to see those hundreds of dark-skinned faces uplifted in song. In the afternoon each of us missionaries gave brief two-minute messages in Tshiluba and Kipendi to the native Conference. This was also very interesting.

On Sunday evening a musical program was given by the native church. This program included selections by choirs and quartettes from the different stations. It was interesting to note that those selections were rendered in four native languages—Tshiluba, Kipendi, Tungombi and Batshoke. From time to time Kalamba Station's choir rendered very beautiful selections, which we thoroughly enjoyed.

A special and interesting feature of the Conference was the women's meeting on Monday afternoon. This meeting gave evidence of the progress being made among our native Christian women who have so long been looked upon by even their Christian husbands more as slaves than as help-meets—as taught in the Word of God. Two native Christian women conducted the meeting and led the singing. Exceptionally interesting and helpful messages were given by six native Christian women from the different stations.

The Conferences closed on Tuesday evening, December 23rd, with an especially impressive ordination service as six of our native leaders were ordained—five to the office of deacon and one as assistant pastor.

We were royally entertained by the Kalamba missionaries and believe it was the best Conference we have yet held. To God be all the glory.

Yours in the service of our Lord Jesus Christ,

Annual Letter Committee.

DAVID LIVINGSTONE

By Ella Ruth Egli

"Many a morning have I stood on the porch of my house and looking northward have seen the smoke arise from villages that have never heard of Jesus Christ. I have seen at different times the smoke of a thousand villages—villages whose people are without Christ, without God, and without hope in the world. The smoke of a thousand villages," thus spoke Robert Moffat.

These words fell upon the ears of a young man studying medicine and found a lodging place. No longer could he sleep or rest until he consecrated his life to God for the purpose of preaching to the millions in dark Africa.

This young man was David Livingstone, the pioneer missionary and explorer of dark Africa, who was born at Blantyre, Scotland, the son of Neil and Agnes Hunter who though humble and poor were intelligent and pious.

Livingstone had a scanty elementary education. At the age of ten he was apprenticed to a weaving establishment. His first wages were given to his mother but his next were used to buy a Latin Grammar. He was so eager to learn that he studied by lamp light until eleven and twelve o'clock. Even when he worked at the loom, he had his Grammar with him and studied. He read and devoured all books, except novels, that came his way. In 1836 he entered Glasgow University and worked his way through a course of medicine. At the end of two years he offered his services to the London Missionary Society. At that time he desired to be sent to China; but after two years of more definite preparation in classics, theology and medicine, he sailed for Africa at the age of twenty-seven years.

The ship did not sail directly for Africa but first crossed the Atlantic to Brazil and

then sailed to Cape Town. This gave him an opportunity to study theology and at the same time learn to make observations with the quadrant. Each night the captain instructed him. This was of great value to him in his later work.

From Port Elizabeth he traveled by ox wagon to Mr. Moffat's station at Kuruman where he met Mary Moffat, eldest daughter of Robert Moffat, who later became his wife.

In 1842 he set out to tour Bechuanaland in order to find locations for new stations and to make a further study of the natives. His first settlement was at Mabotsa near which he was attacked by a lion which splintered the bone in his left arm and whose eleven teeth marks he carried to the grave.

After his marriage he moved to Kolobeng the town of the Bechuana chief named Sechele who became a great friend of the missionary. He even learned to read long before he accepted Christianity. He urged his people to accept the Faith.

In 1847 while Livingstone was absent from his station the hostile Boers wrecked the buildings and destroyed his medicine books, valuable diaries, and his precious furniture. We think that the white people should have been friendly to him but they opposed missionaries being friends to the natives and Livingstone could not approve the slave traders actions and dealings.

Most of Livingstone's time was spent in exploring the regions of Central Africa, but at no time did he forget to preach in order to open the continent to the light of religious truths. Everywhere he went he won the confidence and good-will of the natives; even the brutal Arab slave traders respected this "very great doctor." On some of these trips, he was accompanied by his wife whose presence helped to convince the natives that he was no slave trader or marauder.

During these journeys he discovered Lakes Ngami, Shirwa, Mobru, Bangweola, and Nyassa, also the famous Victoria Falls on the Zambezi. He said, "Viewed in relation to my enterprise the end of the geographical feat is only the beginning of the enterprise."

For nearly three years, while he was trying to find the true source of the Nile, nothing was heard from him. H. M. Stanley, who was instructed by James Gordon Bennett of the New York Herald to go and find him, met him at Ujji on Lake Tanganyika. Due to his influence Stanley also decided to give his services to the poor, lost heathen of Africa.

Another year of suffering proved more than he could bear and he died in the village of a friendly chief on the shore of Lake Bangweola. The natives buried his heart at the foot of the tree where he died, for they said his heart belonged to Africa. They preserved and carried his body to Zanzibar. From there it was shipped to England and buried in Westminster Abbey.

Truly his heart belonged to Africa for no missionary has done more to blaze the trail for the coming of the Gospel than did Livingstone. Missionaries to-day are still reaping the benefits of his harvest. His work was not always easy and pleasant but he kept on because he felt that it was his duty in spite of the dangers and fevers that troubled him.

MISSION STUDY

Ernest J. Bohn

Review of Chapter IV. The Friend as Teacher

One of the great tasks in Africa is to help its people find their feet in the new world into which they have been so suddenly plunged. The sudden change has broken down their social traditions in which the African had found his moral support. Discipline, which the old tribal customs gave, is gone. This always occurs where faith in the old religion disappears and no new substitute has been provided. The school is the place where a deliberate attempt can be made to help the people of Africa to understand and relate themselves successfully to their rapidly changing social environment.

The Phelps Stokes Fund and its director, Dr. Thomas Jesse Jones who have made important investigations concerning the needs of Africa report that education must include at least four essential things. They are as follows: (1) The school must tackle the problem of educating in health, (2) The people need to be helped to understand, appreciate and control their environment, which includes the building of homes and tilling of soil, etc., etc., (3) The schools must assist in the creation of a good home atmosphere and family life, (4) There must be the direction of leisure time outside of school hours, in recreation and play.

Education will also have to bear in mind that part of its great task in Africa, will be to build a bridge between the African's heri-

tage from the past and the new environment in which he is called to live. The teacher will have to know his past, in order to successfully build on it. In another sense it will mean a fulfilment of the past rather than a sudden break with it.

Does the African want schools? Miss Mackenzie, in this chapter gives illustrations which are touching and pathetic of the Africans' great desire for education. The sad thing about these appeals is, that they cannot be answered right now when the need is greatest. Nor can the African be made to understand why they are not met. At the present time there are about a million pupils under protestant care. Nine-tenths of the education is in the hands of the Christian missionary. This is the type of education that the African essentially needs, for as Sir Gordon Guggisberg says, "Character training that is not based on the real life and teaching of Jesus Christ is no character training at all,—for the methods and life of civilization which accompany education remove the old sanctions, and without Christianity do nothing to replace them." This is the problem of the missionary in Africa.

Thus it is interesting to note that the Bible is the main text book used in the education of the African. "Christ is the word," he receives as he learns to read, for the Bible is usually the first book that is put into written language, of which there are portions translated into 243 of the languages of Africa. As a result there are hundreds of thousands of Africans learning to read the Bible. Although read with an "innocent eye", it is dynamic in effect. How much the African is interested in this type of education is illustrated by the fact, when Bishop Lasbrey goes about his See in Nigeria, everywhere they beg him for teachers. Chiefs come to him partially naked, decorated more or less with paint, driving their own motor cars made in England, and beg him for teachers, saying "We want the light. Our children are growing up in darkness, while others know the truth."

What has been the result of education in Africa? As Miss Mackenzie says, "To see what the governments and missions have done in this way, is to step into the workshop of the world." For with learning to read they have been taught the various vocations which are needed in building a civilization. They are taught that a Christian's life is doing some of the practical things of

life as well as talking. It is the aim of the greater educational institutions in Africa to give work so varied as to supply both the machinery and ideals of a Christian civilization. From these institutions go the educated youth to do their part in building the new civilization. Some of them are becoming the lawyers, editors, professional and business men of the civilized parts of this continent.

In every village where there is a school it has more or less influenced the life of the people in that community. The teacher, who has charge of such a school does not always realize how deeply his school is being embedded in the life of the village. Dr. Riggs, who has visited such villages was impressed with how definitely they had been reclaimed from their former mode of living. "For character, capacity, and goodness, are never," as the author says, "without recognition in Africa. And a young man who starts out to teach a term in a village school will have left his mark at the end of his four months. Living conditions will have been lifted. Some lessons on sanitation will have had their effect to a noticeable degree."

Part II.

Education and the Woman

The African woman, though apparently submissive, is of all women the most self protective against the scorn of men. She has a vein of irony that has preserved and kept her. One day Mrs. Schwab asked a group of stalwart young men, moving in a body along the forest trail, where they were going. They replied, "to school. The women won't marry us if we won't learn to read." This is one example of how African women urge their men to achievement and higher ideals.

The African mother has been greatly impressed by the Christians' homes, and they are eager that their daughters too should have such homes. They have become determined that their girls should go to school, and her advice is, "Don't marry one who can't read." As a result of the education to women, there are more orderly houses, kitchens that are clean, better food, no jiggers, and ways of laziness have been corrected. The teachers as well deal with lying, stealing, sulks and bad tempers. The author says there is nothing more extraordinary in the development of Africa than the part that is played by the matrons of girls' schools.

They have had a wonderful influence in the making of mothers, and mothers are the foundation stones upon which a high civilization must build.

In Vanga there is a regular plant work for marriages and homes. The girls trained for home life graduate as married women, and their young husbands build model homes behind the mission station where they live for a year or two before they return to their home village, to carry with them all their new knowledge for better marriages and better homes.

Miss Dibble says, "The schools at Dondi have but one aim: **the development and training of native leadership.** To accomplish this they have a three fold program: (1) Instruction (2) Training (3) Service." And she further says, "So great is the need in hundreds of villages for this leadership that very few of our graduates go back to their own villages (unless there is no Christian leader there) but rather they are themselves true missionaries and go to open up Christian work in villages where people have had no opportunity to hear the word of God or have any education." Birete, in this chapter is a fine example as a product of these schools. Lusati, the leader is another.

Africa, indeed does need the Christian teacher to befriend her. Is it not a challenge to every Christian young man and woman in our country where there is an over surplus of teachers?

REPORT

Of Clothing Contributions of the Defenceless Mennonite Churches in 1930 and 1931

	1930	1931
Archbold, Ohio	\$ 40.00	\$50.50
Gridley, Illinois	20.00	25.00
Sterling, Kansas	36.82	22.09
Groveland, Illinois	29.13	25.22
Pioneer, Ohio	15.39	15.00
Bluffton, Ohio	24.77	9.08
Berne, Indiana	35.00	40.00
Grabill, Indiana	23.00	20.00
Woodburn, Indiana	34.35	30.00
Lafayette, Indiana		11.74
	\$258.46	\$248.63

This contribution by the ladies of these churches is gratefully acknowledged by the Congo Inland Mission Board.

"Some people mistake their laziness or dyspepsia for religion."

OUR BOYS AND GIRLS

Mrs. E. A. Sommer



ENROUTE TO AFRICA CONTINUED

By Mrs. Graber

Ah! the moonlight too. Sometimes it seemed almost like day—it was so very bright. Its silvery radiance often made a path across the water, which it seemed one could almost walk upon.

Soon the day glided swiftly by and we were nearing Boma, Africa. It was at Boma that we, Mr. Graber and I, first placed our feet on African soil. We passed miles and miles of African jungle forest with palm trees towering above the thick dense dark undergrowth. It was beautiful, more so than I had expected the African jungle to be from what I had read and studied about it. However we were informed that many wild animals lurked in the depths of those jungles which would make it rather unsafe to travel through them. For instance, little friends, there are lions and elephants and leopards and hippopotami, also buffalo and snakes. Do you think you would care to travel far in such a place?

The next day we reached our destination which was Matadi, Africa. For many miles we enjoyed the beautiful scenery of steep mountains as we approached it. These mountains were often tinted with red rock—in fact, it seemed to be altogether red rock. They towered in stately majesty and were very interesting.

Finally our boat anchored at Matadi. But I believe I'm getting ahead of my story. I must tell you about a very interesting incident which happened while our boat lay at anchor at the Canary Islands. Young boys came out in small row boats to where our boat was anchored. Then they asked the passengers to throw coins into the water and they would dive for them. Here the water was very clear and we could see the little diver as he swam beneath the water to find the coin. As soon as the coin glistened in the sunlight, the diver plunged into the water and it was astonishing how rapidly he captured the coin and came up to the surface of the water and climbed back into his boat with it. There were three of them

and they took turns in diving and then they would sit in their boat shivering from the cold until other coins were tossed to them. They seldom, if ever, missed a coin when they dived for it. It was quite interesting and we wish you might have seen them also.

Before we reached Boma, little friends, we also witnessed another interesting incident. At Banana we anchored and a large crew of natives came on board to help with the cargo of our boat which was to be unloaded at Boma. It was surely a sight which we will not soon forget. This was the first large group of Africans which we had seen. When they came pouring into the boat as fast as the officers of the ship could make them, we began to realize that we were indeed in a strange land. There were the people with whom we were to work for the next three years. Our hearts went out to them as we watched, for surely they seemed to be a needy people. They had scarcely any clothing and it was often very ragged and dirty. They were carrying heavy loads and often were unkindly treated by the officers in charge. Surely they were in need of the Saviour whom we had come to bring to them.

The children (for many were only children) often had only a loincloth to wear, no nice clothes, such as you boys and girls have when you go to school. And often we have seen them dipping into one dish, a number of times, and probably that was their whole meal. Ah! how thankful you can be for a mother and father who provides your clothes and good food and nice clean homes and also for a Saviour whom you have come to know and love.

Now to return again to Matadi. We stayed all night in Matadi and long before break of day we boarded the train which was to take us to Leopoldville, formerly Kinshasa. We wish that you might have seen that train. It was quite different from the trains on which you are accustomed to ride. It is very much smaller. The coaches only hold about twelve people when one travels first class. Then the smoke blows back and makes one quite dirty. The windows are not

screened at all to protect one from the dirt. However we were fortunate in having the very last coach and so escaped a great deal of the dirt. The engine of the train is so small and the track is very narrow. It is really practically impossible to describe, but the nearest description I could give would be to say it was similar to our old threshing engines in U. S. Those of you who live on farms at least have seen those engines.

Just the same we had quite a lot of speed for Africa, and as we climbed mountain after mountain and rose higher and higher, it pulled up the steep ascents quite well. We often wound around dangerous curves and crossed deep chasms and ravines. The scenery was beautiful, but it was quite thrilling. Sometimes when we seemed to hang in space we wondered if we would really stay in the track, but we did. Oftentimes we were in the clouds where the air was very cool and we could easily wear our sweaters. But later in the day it grew warmer. Oftentimes as our train passed the many native villages along our route we would see many of those little African children come running out calling greetings and at the same time pleading for money or for bottles in which they could carry water or which they could sell. You see bottles are much used out here for water and all kinds of drinks, especially beer, which is much used out here. They do not have prohibition out here as we do in the U. S. A. It was pitiful to see them sometimes, because they pleaded so earnestly, but there was nothing one could do. About eight o'clock that evening we arrived in Leopoldville where we stayed for that night and the next day.

(To be continued)

SUGGESTIVE PROGRAM FOR JUNIOR MISSIONARY MEETING

Opening hymn.
Scripture reading.
Prayer.
Special music by Juniors.
Call for memory verses.
Tell the stories which are suggested in chapter eight.
What has the story of the "Wonderful Person," meant to the African boys and girls?
Mention all the changes you can think of that have been brought about by the accepting of this "Wonderful Person."
For brief review ask the children to tell about the things which they liked best in the study of this book.
Song.
Closing prayer by leader.

2808 Emerald Ave., Chicago, Ill., Feb. 1, 1931

Dear Readers:

Our pastor, Rev. Eash, has asked me to tell you how we raised some of our foreign missionary money. I am a member of an Intermediate Class of girls in the 26th Street Mennonite Sunday School. We call ourselves the Joy Girls. This is how the Joy Girls earned their missionary money.

One Sunday morning our teacher asked us what we would like to do to earn some money for the missionaries. We decided that on the coming Monday evening, when the Weaver family was giving a musical program at our church, we would make candy and sell it for five cents a bag. Some people gave us as much as a quarter for a bag and others bought two or three bags. We sold forty-five bags and when we counted the money we had \$3.00. We placed this money into a missionary bank and then every Sunday we would bring some money that we had saved up during the week and added it to what was already there. On Missionary Sunday we broke open the bank and there was \$5.25 that we were able to place into the Missionary offering. We enjoyed this very much.

Your friend,
Dorothy Bain.

CHILDREN'S SUPPORT PLAN FOR 1931

In the last issue of the *Messenger* I promised that this month I would tell you what I thought would be a fine thing for all of you to do this year. I am very sure that many of you are almost bubbling over with curiosity to know what that work will be—so I will now tell you.

We have in our mission nearly six hundred boys and girls who live at the mission stations with the missionaries. Each station has about one hundred boys and an average of forty girls. These children live in houses built especially for them. Sometimes they have large dormitories where as many as forty or fifty live together and at other times they live in huts housing a much smaller number. Always the boys live on one side of the home of the missionaries and the girls on the opposite side. These boys and girls were selected by the missionaries from about six thousand children that attend the village schools, to come and live at the mis-

sion where there are much better advantages for them to become educated, to learn what it means to become a Christian and how to live the Christian life.

In the villages they wore very little clothing but at the mission they are required to wear clothing very much like you boys and girls do—not so much, of course, because the climate is very warm. Your mothers have been doing a wonderful work the past several years in making clothing for them to wear. Very soon after you read this another shipment of clothing—enough to supply all the station children for one whole year—will be starting on its eleven hundred mile journey to Africa. The Children and the missionaries are very thankful to the kind mothers in America who are willing to make these clothes and send them to Africa.

Of course, the children need to have food to eat. Since many of them are long distances from their homes they cannot expect to get their food from home. So the missionaries teach the children to raise food and almost any afternoon one can see groups of boys and girls working out in the fields, either planting or cultivating the crops. You would be surprised to see those fields, I am sure. One of the crops they like to raise is "peanuts". Sometimes they raise corn. Very often it is the cassava plant, the root of which they use for food. (Perhaps Mrs. Sommer will sometime tell you how it is possible to make good food out of the root of a shrub.) While it is possible for the children to raise much of the food they need to eat, it is often necessary to buy some articles such as meat and palm oil. Some money is needed to buy this food.

Then the mission has to have school books, slates, pencils, tablets, blackboards and the many other things that are necessary in a school. All of these must be bought and the best they can do is to send their orders all the way to Europe or the United States and have the things shipped to Africa. To get enough school supplies for nearly six hundred scholars takes a great deal of money.

Then, also, sometimes they need money to pay for some of the material they use to build and keep in repair the buildings in which the children live. Every child ought to have a blanket for his bed but until now the mission has not been able to supply them. You can see that that means pretty cold sleeping some nights—for it becomes quite

cool at night in Africa. But the missionary needs some money to supply the homes of the children.

There is still another item of expense. That is the salaries of the teachers. In America it would take a great deal of money to pay enough school teachers for so many scholars but in Africa the teacher does not receive more than three cents a day. Some even receive less than that amount. However when you hire teachers for so many children you soon need several hundred dollars in one year.

Now I have written this long story to tell you why the missionaries need money to provide for these children who live at the mission. At last I come with the suggestion for you for 1931. It is that you help to raise the money to take care of all these children and teach them. A lady in Pennsylvania sent me a money order for \$12.00 recently to take care of Suswa at Nyanga station for a whole year. That is enough to pay for her home, her food, her clothing and her education. How would you like to all unite and take care of the feeding, housing and school expenses of the entire six hundred!

I know you will think that that will be more than you can do. I think, however, if we had \$1200.00 for 1931, together with what your mothers are doing and what the children can be made to do themselves, we would have enough money to take care of them. That does not seem so much, does it? If every one of you will do just twice as much as you did in 1930—and then some new children will help—there will be enough.

This story is becoming terribly long. If I were not the Editor, there might be trouble in getting it all published but, as it is, I am sure you will get to read all of it.

Now for 1931

Will you get busy at once planning just what you will want to do this year to help care for these children? You have read in the letters that have been published recently some of the things others have done. Perhaps your parents or Sunday school teachers will have some good ideas. My suggestion is that you decide on something that will earn enough money for you so that after you have kept some out for yourself you will still be able to give about \$2.00 for this work. Some will be able to give much more than that and some perhaps not so much. If

six hundred boys and girls in America can average two dollars each they will have \$1200.00, just enough to care for all of those boys and girls.

Here is my promise

This year a very good friend of boys and girls is again going to give to everyone of you a very beautiful souvenir to remember the work by. Last year he gave a card with the pictures of the missionaries' children. This year it will be a similar card with the pictures of African children. I am very sure you will like it. If you will have your Sunday school teacher write to me telling me how many in the Sunday school are working at this project, I will see that you are in due time sent one of these fine souvenirs.

Now, let's all get very busy. While we are working, let us pray God to bless the African boys and girls, to bless their teachers, to bless the missionaries and, also, to bless every boy and girl who is a partner in this great work this summer.—The Editor.

DRINKING "DRY" GETS THRILL

(continued from page 115)

ferent projects of the Church. It is astonishing how many objects one can help by systematic giving.

For a number of years I acted as secretary in a large firm, and a good deal of outside typewriting was thrown my way, for which I was allowed the remuneration. This extra money was all devoted to very special missionary and charity causes, which my small tithe would not cover, and I had a genuine thrill in thus using this money as I felt I was making an offering as well as paying the tithe.

Wise Choice

Later I married a tither and during these years together we have continued the practice with an ever-growing blessing from it. God has fulfilled His promises, blessing us spiritually and materially.

Paying the tithe has made us more careful in the expenditure of the balance, recognizing as we are bound to do that we are only stewards of anything and everything we have. We cannot imagine ourselves dropping this practice.

May I tell you an illustration that came to me out of a personal experience?

It was necessary for me not long ago, to drink a large quantity of water before breakfast. I began by taking a glassful and another, not counting but always conscious that I had not reached the allotted amount though it seemed a great deal. Then one morning I filled a pitcher of the required

size and set it in front of me saying sternly, "Now you have to finish that before you can, say, enough." I confess the last few swallows were hard to get down but became easier with practice.

One morning it flashed into my mind that here was an illustration of the difference between haphazard and systematic giving. The man who gives to this and that just as he happens to have it with him, when appealed to, comes to think he is giving all the time and gets the impression he is giving more than the tithe, but when he measures it out first, he will find there is a lot more in the pitcher than in the irregular glassful.

—The Stewardship Spokesman.

TWO DIFFERENT ATTITUDES

Mark the striking contrast between the moneybox of Judas and the alabaster box of Mary; his thirty pieces of silver and her three hundred pence; his love of money and her liberality; his hypocritical profession of concern for the poor and her noble deed for the Lord; his wretched end and her reward. —Selected.

Die Congo Inland Mission während dem Jahr 1930.

Uebersetzt von F. S. Enns

(Ein Bericht des Feldsecretärs,
N. M. Cash.)

Gott ist der Congo Inland Mission sehr gnädig gewesen im Jahre 1930. Während in einer Hinsicht es ein Jahr der Entmutigung gewesen ist — besonders weil die Geber daheim die Erfahrung einer finanziellen Depression gemacht haben, verursacht durch die allgemeine Dürre, die große Arbeitslosigkeit und die ökonomische Umwälzung über das ganze Land — so ist die Arbeit der Congo Inland Mission dennoch vorwärts gegangen mit nur kleinen Unterbrechungen. Dafür sei unserem lieben himmlischen Vater der seine Kinder nie im Stiche läßt alle Ehre. Dieser Bericht zerfällt natürlicher Weise in die drei folgenden Hauptteile: 1) Bedürfnisse des Missionsfeldes, 2). Die Arbeit welche dort getan wird, 3). Die Arbeit der Behörde.

I. Die Bedürfnisse des Missionsfeldes.

Im allgemeinen sind in diesem Jahre keine großen Veränderungen vorgegangen

auf dem Missionsfelde. In dem Bericht eines Missionars welchen wir am Ende des Jahres 1930 erhielten lesen wir folgendes: „Unter ihnen in ihrer Lebensweise giebt es keine Fortschritte; die jetzige Generation erweicht ihre Kaffava Wurzeln in den schmutzigen Wasserbächen, stampft sie zu Mehl in ausgehöhlten Baumstämmen und kocht ihre Mahlzeit in irdenen Kesseln über offenem Feuer, in derselben Weise wie Generationen vor ihnen es getan haben. Ihre Behausung zeigt keine Veränderung. Sie leben in denselben kleinen Lehmhütten, ohne Fenster und mit nur einer kleinen Tür. Die Hütten werden von einem Missionar geschildert als eine ärmere Wohnung denn die welche wir unsern Schweinen geben in Amerika. Obwohl es in einiger Hinsicht wenige Veränderungen giebt (und solche kommen gewöhnlich nur sehr langsam) Tatsache ist dennoch daß der Afrikaner in großer Schnelle neue Wissenschaft und Lebensweise annimmt. Diese letzte Generation der Congo-Neger schaut der westlichen Civilisation ins Auge, sieht das Uebel sowohl als das Gute, und ist schon merkwürdig beeinflusst worden. Jedes Jahr bringt mehr Veränderungen in ihr Leben hinein. Wenn auch von diesem Standpunkt aus kein genauer Bericht zu geben ist, so hat doch das Jahr 1930 seine großen Contributionen gemacht zu diesen Veränderungen.

Missionare bezeugen daß ihre Arbeit jedes Jahr schwieriger wird. Es ist sehr bemerkbar daß die Zeit für große Missionseindrücke auf die Leute Central Afrikas die jetzige ist, und daß Anlagen die wir in den nächst kommenden Jahren machen einen viel weiteren Erfolg haben werden als Anlagen welche in der nächsten Generation gemacht werden mögen. Das Feld der Congo Inland Mission ist heute ein Feld „reif zur Ernte“ wie es für die zukünftigen Generationen nicht sein wird.

Die Tatsache bleibt dennoch daß unser Bezirk ungefähr vier hundert tausend Leute zählt von welchen nur einer aus 400 den Namen Christ trägt, und vielleicht einer aus vierzig das Evangelium in irgend einer geregelten Weise hört.

Weil die jährlichen Berichte der Mission noch nicht vorhanden sind und uns auch nicht vor sechs oder acht Wochen erreichen werden, so muß sich dieser Bericht an Information halten welche durch Correspondenz mit den Missionaren und allgemeinen

Missionschreiben erhalten wurden. Information, die in einem Briefe enthalten ist von Rev. E. A. Sommer, welcher in unserer Office den letzten Tag in 1930 eintraf, versichert uns daß der Bafihilele Stamm endlich scheint bereit zu werden für das Evangelium. Rev. Sommer hatte einen flüchtigen Besuch gemacht in etlichen Dörfern. In einem Bericht dieses Besuches schließt er den folgenden wichtigen Satz ein: „Nachdem sie einmal die Ursache und den Plan unserer Mission verstanden, wurden sie sehr zutruend und gastfreundlich. . . . Heute sind dort fünf große Dörfer welche um Lehrer bitten.“ Weil dieser Stamm ziemlich kleiner ist als früher berichtet worden, scheint es den Missionaren fraglich ob es weise wäre Literatur in dieser Stammessprache herzustellen. Möge es angebracht sein die jetzige Evangelisationsarbeit von Charlesville aus zu betreiben.

Ähnlich dem obigen sind die Berichte die von Rev. Omar Sutton kommen in Bezug auf den Batshofe Stamm mit einer viel größeren Bevölkerung. Die ersten Vorkehrungen sind getroffen eine neue Station unter diesen Leuten zu öffnen. Rev. Sutton berichtet daß diese Leute „hungern“ nach Lehrern welche zu ihren Dörfern kommen, Schulen errichten und sie lehren möchten. Ein Brief sagt daß ein Häuptling zornig wurde als ihm gesagt wurde daß die Mission unmöglich gleich einen Lehrer stellen konnte.

Kleine Mißverständnisse sind entstanden dadurch daß die Unevangeliized Tribes Mission weiße Missionare in den Bafihilele Stamm gesandt hat. Beiden, der Behörde daheim und den Missionaren im Felde scheint es unangelegen daß diese Missionare nur wenige Meilen entfernt von den Dörfern wo die Charlesville Mission schon mehrere Jahre Außenstationsarbeit betrieben hat, zu arbeiten begannen. Wir hoffen daß der gegenwärtige Briefwechsel zwischen der C. J. M. Behörde und ihren Missionaren und der U. L. M. Behörde und ihren Arbeitern, und auch Missionaren anderer Missionen, alles mit der Zeit auflären wird in einer Weise welche dem Herrn wohlgefällig ist und er segnen kann.

Viel Krankheit hat geherrscht unter den Eingeborenen und auch unter den Missionaren, besonders unter den Eingeborenen auf Nhangana und Mukedi. Die Notwendigkeit eines Arztes wird immer wieder hervorgehoben in dem Briefwechsel mit den

Missionaren. Es ist eine dringende Notwendigkeit.

II. Die Arbeit die da getan wird.

A.—Die Missionare. Fünf Missionare kamen heim auf Urlaub am Anfang des Jahres. Der Arbeitstermin der Rev. und Mrs. Frank J. Enns, und Miss Helen C. Stoß war abgelaufen. Weil Rev. Bixel krankheits halber nicht länger bleiben konnte, kamen auch er und Mrs. Bixel heim. Im Mai kehrte Rev. E. A. Sommer zum Felde zurück und Rev. und Mrs. A. D. Graber, neue Missionare, begleiteten ihn. Miss Stoß nach einem Verweilen von etwas mehr als sechs Monaten, im Heimatlande, kehrte zurück nach Belgien wo sie die französische Sprache lernt. Später will sie einen Kursus des Studiums der tropischen Krankheiten aufnehmen. Im Juli 1931 hofft sie bereit zu sein nach Afrika zurück zu kehren. Den siebenten November fuhr Miss Helen Tießen, eine neue Missionarin, von hier ab; die fünfte Person die in diesem Jahr das Heimatland verließ.

Drei Urlaube beginnen Anfangs 1931, der von Amilia Bertche, und Rev. und Mrs. J. P. Barkman. Vier andere beginnen im August, 1931, nämlich: Rev. und Mrs. H. G. Moser, Miss Theresa Gustafson, und Miss Agnes Sprunger. Es ist möglich daß eine oder etliche von diesen länger als vier Jahre auf dem Felde bleiben werden.

Von den Missionaren auf Urlaub — Miss Stoß studiert in Belgien, Miss Kornelia Unrau setzt ihre Arbeit im Mennonite Hospital, Bloomington, Ill., fort. Rev. Frank Enns studiert in Bethel College, Newton, Kansas, und Rev. und Mrs. Bixel gedenken im Southern Baptist Seminary, Louisville, Ky., während des zweiten Semesters zu studieren.

B.—Die Arbeit unter den Baluba-Lulua. Charlesville und Kalamba mit neunzehn Jahren hinter sich sind unter diesem Volk. Hier sind entwickelte Stations-tätigkeiten mit ausdehnender Arbeit in Außenstationen. Die Charlesville Gemeinde berichtet daß hundert und sieben Seelen an einem Sonntag im August getauft worden sind. Vollständige Berichte können erst später gegeben werden wenn die jährlichen Missionsberichte eintreffen. Die eingeborenen Christen nehmen mehr und mehr die Leiterstellen in der Gemeinde ein. Bei Charlesville ist ein eingeborener Christ als

Sonntagschulvorsteher gewählt worden. Ein anderer wurde mit Rev. und Mrs. Sutton in die neue Arbeit im Batshofe Stamme gesandt. Die eingeborene Gemeinde hat auch noch andere Verantwortungen auf sich genommen indem sie mit-hilft die Lehrer der Außenstationen zu unterhalten. Die neuen Ford touring cars welche diese zwei Stationen in 1929 erhielten waren eine große Hilfe in diesem Jahre, die Außenstationen zu besuchen und näher zu beobachten. Rev. Barkman berichtet daß die Arbeit des Klein Boy auf Mundu über der Staatsgrenze in Angola, wächst ohne Schranken. Einer seiner letzten Briefe berichtet daß er einen Paß erhalten und diese Arbeit gedenkt zu besuchen. Die Arbeit des Klein Boy ist von Eingeborenen angefangen, fortgeführt und unterhalten worden.

C.—Die Arbeit in dem Bampende Stamm. Nyanga mit ihrem Bestehen von neun Jahren und Mukedi mit ungefähr acht Jahren der Arbeit haben auch Erfolg während dem Jahre berichtet. Der geheime und oft offene Widerstand der römisch-katholischen Priester hat die Arbeit bei Mukedi zunehmend schwierig gemacht. Dies ist besonders der Fall gewesen in der Arbeit in den Dörfern. Rev. Moser hat ziemlich Zeit zugebracht mit dem Bauen dauerhafter Gebäude. Bis zu diesem Jahre waren ihre Gebäude alle von Lehm und Holz welche nur ein paar Jahre aushalten. Erst baute er ein kleines Warenhaus als Experiment und dann begann er Arbeit an einem Missionswohnhaus von Stein. Dieses macht die Gebäude etwas kostspielig, doch glauben die Missionare daß es sich bezahlt Gebäude zu errichten die nicht alle paar Jahre erneut werden brauchen. Auch auf Nyanga haben sie an einem Bauprogramm gearbeitet das die Missionare befähigen soll in mehr dauerhaften Gebäuden zu wohnen. Hier werden die neuen Gebäude von ungebrannten Ziegeln von Erde gemacht, gut versichert mit Cement und Blechdächern. Das erste solche Gebäude ist bald fertig.

Beide, Mukedi und Nyanga, berichten von ziemlich Krankheit während dem Jahre. Dr. Stixrud von der Presbyterian Mission bei Luebo ist so freundlich und mildtätig gewesen und hat für die Kranken gesorgt in seinem Hospital bei Luebo, ist auch den langen Weg gekommen zu diesen Stationen um Rat und Hilfe zu leisten.

(Schluß folgt)

FINANCIAL STATEMENTS

I. THE CONGO INLAND MISSION TREASURER

FOR MONTH OF JANUARY, 1931

Balance in Account Jan. 5, 1931	\$1,548.87	Mistake of two cents last month	.02
Receipts:			
D. M. C.	\$2,020.00	Total to be accounted for	2,802.11
C. M. C.	1,080.00	Bank reconciliation:	
M. C. A.	112.00	In bank Feb. 4, 1931	3,488.33
M. B. I.	50.00	Outstanding checks Nos. 43,	
C. G. T.	150.00	\$472.40; 49, \$56.25; 62, \$157.57	
Amie	16.57	Total checks outstanding	686.22
	4,977.99		
Disbursements:		Total as above	\$2,802.11
D. M. C.		Represented by the	
Allowances	418.06	following funds:	Dr. Cr.
Field	136.56	C. M. C.	1,407.99
Office	29.22	D. M. C.	835.65
General	19.42	C. G. T.	85.00
Transportation	472.40	M. C. A.	39.25
	1,075.66	Toeszen	550.00
C. M. C.		D. M. B.	165.80
Allowances	612.31	M. B. I.	50.00
Field	275.13		
Office	29.23		
General	28.00		
	942.67	Less deficit	2,967.89
Sundry:			165.80
Amie	157.57	Total as above	2,802.11
	2,802.09		

I. R. DETWEILER, Treas.

II. CENTRAL MENNONITE BOARD OF HOME AND FOREIGN MISSIONS (FOREIGN MISSION FUND)

FOR MONTH OF JANUARY, 1931

Calvary	\$ 103.72	By Earl Stuckey S. S. Class	35.00
Flanagan Sunday School	11.65	By Berean S. S. Class	40.00
Primary Department	14.00	Meadows	32.76
Topeka	275.00	S. Washington by Dor. Gingerich	
Eighth Street, Goshen	100.00	for Y. P. M. Fund	5.00
Boynnton	32.40		
By Children's Earnings	53.25	Total Receipts	\$1166.82
North Danvers	10.00		
Meadows	44.31	DISBURSEMENTS	
Bethel	118.32	To Rev. I. R. Detweiler, Treas.,	
South Washington	56.90	Jan. Allowances	\$1050.00
Warren Street by Jr. C. E.	1.50	Balance Deficit	3381.12
Kouts	77.00	Balance Deficit Feb. 1	3264.30
Normal	81.05		
By Sunday School	3.95		4431.12 4431.12
Calvary	29.12	Respectfully submitted,	
By Sunday School	41.89	S. E. MAURER, Treas.	

III. DEFENCELESS MENNONITE CONFERENCE (FOREIGN MISSION REPORT)

FOR MONTH OF JANUARY, 1931

RECEIPTS		Balance in Treasury January 1, 1931	42.82
Archbold, Ohio	\$ 383.51	Total to Balance	2,594.69
Berne, Indiana	303.80	EXPENDITURES	
Bluffton, Indiana	100.00	C. I. M. Treasurer	\$ 2,585.00
Bluffton, Ohio	152.47	C. I. M. Trea. for Amie Fund	5.00
Chicago, Illinois	11.32		
Flanagan, Illinois	243.09	Total Expenditures	\$2,590.00
Groveland, Illinois	205.00	Bal. in Treasury February 1, 1931	4.69
Grabill, Indiana	200.00		
Lafayette, Indiana	56.00	Total to Balance	\$2,594.69
Pioneer, Ohio	100.00	Note—Harlan State Bank	90.60
Sterling, Kansas	450.00	(Grabill Bank Loss)	
Woodburn, Indiana	331.68	Respectfully submitted,	
Fort Wayne, Indiana	15.00	C. E. REDIGER, Treas.	
Total Receipts	\$ 2,551.87		

GIVING

Of all that thou shalt give me I will surely
give the tenth unto thee.—Genesis 28:22.

Nine dollars for me and one for the Lord;

Can I spare that dollar now?

Ah, yes, I have promised the tenth to Him,

And so I will keep the vow.

That certainly is enough to give,

It costs so much in these days to live.

Our Lord Jesus Christ, who gave
himself for our sins.—Galatians 1:4.

Nine dollars for me and one for the
Lord;

Somehow that seems very small
When I think how He counted not the
cost

But freely poured out His all.
Shall I stop with giving a tenth, when
He

Has given Himself—priceless Gift!—
for me?

They . . . first gave their own
selves to the Lord.—II Corinthians 8:5.

Dear Lord, all I have and am is Thine,
Redeemed with Thy blood one day;

O take every bit of this life of mine

And use it in Thine own way!

I love Thee, my Savior, Redeemer,
King,

And gladly my all to Thy feet I bring.

—By Edith Lillian Young in Moody B. I.
Monthly.



DO YOU GIVE YOUR SHARE?

"Bring ye all the tithes into the storehouse . . . and prove me
now herewith . . . if I will not open you the windows of heaven and
pour you out a blessing that there shall not be room enough to receive it."

—Malachi 3:10.

THE CONGO MISSIONARY MESSENGER



BELGIAN
CONGO

Vol. II

APRIL, 1931

No. 9

"GIVE A THOUGHT TO AFRICA"

By Hosea K. Nyabonga

Give a thought to Africa!
Neath the burning sun,
Hosts of weary hearts are there,
Waiting to be won.
Many idols have they,
But from swamp and clod
Many a voice is crying out
For the living God.

Breathe a prayer for Africa!
"O Thou God of love,
Send Thy blessings on the tribes,
From Thy home above."
Swarthy lips when moved by grace
Can most sweetly sing;
Pray that Afric's heart may be
Loyal to our King.

Give your love to Africa!
There our brothers call.
Bring release from slavery,
Break sin's bitter thrall.
White shall love the black man,
Each forget the past;
In the Father's house above,
All will meet at last.

—In Presbyterian Survey.

GOSSEN
LIBRARY

THE CONGO INLAND MISSION

A COOPERATIVE MISSION IN THE BELGIAN CONGO

OFFICERS OF THE BOARD

President—Rev. E. M. Slagle, Archbold, Ohio.
 Vice President—Rev. Amos Oyer, 7017 S. Ada St., Chicago, Illinois.
 Recording Secretary—Rev. E. Troyer, 507 N. School St., Normal, Illinois.
 Secretary-Treasurer—Rev. A. M. Eash, 720 W. 26th St., Chicago, Illinois.
 Michigan Treasurer—Mr. H. H. D. Langereis, 445 Division Ave. S., Grand Rapids, Mich.

BOARD MEMBERS	CONFERENCE AFFILIATION	TERM EXPIRATION
Rev. E. M. Slagle	Defenceless Mennonite Conference	1931
Rev. Noah Schmucker	Defenceless Mennonite Conference	1931
Rev. Eli J. Oyer	Defenceless Mennonite Conference	1931
Rev. Amos Oyer	Defenceless Mennonite Conference	1931
Rev. H. E. Bertsche	Defenceless Mennonite Conference	1931
Rev. C. E. Rediger	Defenceless Mennonite Conference	1931
Rev. G. P. Schultz	Defenceless Mennonite Brethren of N. A.	1931
Mr. S. E. Maurer	Central Conference of Mennonites	1934
Rev. Allen Yoder	Central Conference of Mennonites	1934
Rev. E. Troyer	Central Conference of Mennonites	1932
Rev. A. M. Eash	Central Conference of Mennonites	1932
Rev. W. B. Weaver	Central Conference of Mennonites	1933
Rev. I. R. Detweiler	Central Conference of Mennonites	1933
Rev. B. F. Leightner	Missionary Church Association	1931
Mr. H. H. D. Langereis	Michigan Treasurer	
Honorary Members		
Rev. A. Augspurger	Central Conference of Mennonites	
Rev. Jacob Schmucker	Defenceless Mennonite Conference	

STATIONS AND MISSIONARIES

Charlesville

Rev. and Mrs. Lester Bixel*
 Miss Helen Stoesz
 Miss Theresa Gustafson*
 Rev. E. A. Sommer
 Rev. and Mrs. A. D. Graber

Kalamba Mukenge

Rev. and Mrs. J. P. Barkman*
 Rev. and Mrs. A. G. Becker
 Miss Helen Tieszen

Nyanga

Rev. and Mrs. Frank Enns*
 Mr. and Mrs. Milton Amie
 Miss Kornelia Unrau*
 Miss Erma Birky

Holesa

Rev. and Mrs. Omar Sutton

* On furlough.

† Studying in Europe.

Mukedi

Rev. and Mrs. H. H. Moser
 Miss Agnes Sprunger
 Miss Amelia Bertsche*

Address of mission and all missionaries:

Charlesville, Kassai District, Congo Belge, Africa
 Cable address: Conim, Charlesville, Congo Belge

The above missionaries represent the following religious bodies:

Mennonite General Conference (1)
 Central Conference of Mennonites (5)
 Defenceless Mennonite Conference (10)
 Defenceless Mennonite Brethren of North America (1)
 Mennonite Brethren (2)
 Missionary Church Association (1)
 Baptist Church of Flint, Michigan (2)
 Bethel Church of Inman, Kansas (2)

CONTENTS OF THIS ISSUE

Editorials:

The Annual Meeting of the Board
 An Announcement
 The Retiring Treasurer
 Another Missionary Ordered Home
 Do You Read?
 Are You Fair to the Cause of Foreign Missions?
 The Statistical Report of the C. I. M.

News From Congoland:

Rev. Sutton from Holesa
 Miss Amelia Bertsche from Charlesville
 Rev. Moser from Mukedi
 Rev. A. D. Graber from Charlesville
 Rev. C. L. Crane from Mutoto
 Educational Work in the Congo Inland Mission

Contributed Articles:

The Church and Missions
 William Wade Harris
 "Up from the Grave My Savior Rose"
 Mission Study

Our Boys and Girls:

En Route to Africa Continued
 Suggestion to Leaders of Children's Groups

German Section:

Unsere Reise nach Afrika
 Die Congo Inland Mission während dem Jahre 1930 (Schluss)

Financial Section:

Congo Inland Mission Report
 Central Mennonite Board
 Defenceless Mennonite Conference

THE CONGO MISSIONARY MESSENGER

Vol. II

APRIL, 1931

No. 9

THE CONGO MISSIONARY MESSENGER

Published monthly by the Publishing Committee of the Congo Inland Mission Board, 610-614 Walnut Avenue, Scottsdale, Pa., and 720 West 26th Street, Chicago, Ill.

Literature and Tract Committee: Chairman—Rev. A. M. Eash, Rev. Amos Oyer, Rev. G. P. Schultz, Rev. W. B. Weaver.

Editor: Rev. A. M. Eash.

Contributing Editors: Rev. E. A. Sommer, Rev. Geo. P. Schultz, Rev. C. E. Rediger, Rev. Lester Bixel, Mrs. E. A. Sommer, Rev. Ernest Bohn.

SUBSCRIPTION RATES

The subscription price is Fifty Cents a year in advance.

Club rates are offered as follows:

Six yearly subscriptions to a single address or separate addresses, \$2.50.

Ten yearly subscriptions to a single address or separate addresses, \$4.00.

Prompt notice should be given of change of address, always giving both old and new addresses.

All material for publication should be addressed to **The Congo Missionary Messenger, 720 West 26th Street, Chicago, Ill.**

Subscriptions, renewals, requests for sample copies or changes of address, should be addressed to **The Congo Missionary Messenger, 610-614 Walnut Avenue, Scottsdale, Pa., or 720 West 26th Street, Chicago, Ill.**

Entered as second-class matter at the Post Office at Scottsdale, Pa., under the Act of March 3, 1879.

EDITORIALS AND COMMENTS

THE ANNUAL MEETING OF THE BOARD

The Annual Congo Inland Mission Board Meeting was held in Chicago on Tuesday, March 10th, with thirteen of the fifteen members present. The report submitted by Rev. I. R. Detweiler, the Treasurer, showed total receipts during the 14 months ended on February 28th, 1931, of \$33,659.41, and disbursements of \$35,321.65. During the year the following missionaries were added to the force of workers:

Rev. E. A. Sommer, (with Mrs. Sommer and two children remaining in the homeland).

Rev. and Mrs. A. D. Graber.

Miss Helen Tieszen.

Missionaries appointed to go to the field during the coming year (conditioned only by the final word of the examining physicians and the securing of the necessary finances) are:

Rev. and Mrs. Frank Enns.

Rev. and Mrs. Lester Bixel.

Mr. Vernon Sprunger (new missionary).

Miss Lily Bachman (new missionary).

Miss Helen Stoesz (now en route to the field).

The Board gave serious consideration to the many and large challenges presented by our field and work. In the face of the home economic conditions it was not considered wise to plan any extension work for the coming year except as such work can be financed by the present appropriations.

The election of officers of the Board resulted in the reelection of the President, Vice President and Recording Secretary. A. M. Eash, the present Corresponding and Field Secretary was also elected Treasurer for the ensuing year.

The Headquarters of the Board were moved from Goshen, Indiana, to Chicago, Illinois.

AN ANNOUNCEMENT

By action of the Annual Meeting of the Congo Inland Mission Board, several slight changes will be made in the **Congo Missionary Messenger** following the issuance of this number.

At the beginning of publication of this periodical the statement was made that it was being published and distributed at a subscription price covering about half of the cost of publication. It was felt at that

time that the need for furnishing the missionary information to the constituency was sufficiently great to warrant this investment.

At the end of the first year of publication the suggestion was made by the Publication Committee that the subscription price be raised to ONE DOLLAR a year. This change was not made, however, and the twenty page publication continued to appear monthly at the FIFTY CENT subscription price.

A serious financial stringency has developed during the past six or eight months so that it is with great difficulty that the Board is able to finance all its activities. At the recent Annual Board Meeting the proposal was made that the subscription price be either increased to ONE DOLLAR a year or that some other action be taken to decrease the deficits accumulating in the publication treasury. After considerable discussion the following decision was made:

1. That the publication of **The Congo Missionary Messenger** be continued but that it be issued bi-monthly instead of monthly.
2. That in the future the use of special cover paper be discontinued and the number of pages be increased from 16 to 24.
3. That the subscription price be continued at FIFTY CENTS a year together with the club rates as formerly offered.

The April number will appear about a week late. There will not be any issue in May and beginning with June the "Messenger" will be published on the first of every alternate month.

The Board would not be unfair to subscribers with unexpired subscriptions. It hopes sincerely that, in view of the fact that the entire project is missionary in purpose and also that under the present arrangements the receipts in payment of subscriptions did not even suffice to pay half of the cost of publication and distribution, all such subscribers will be satisfied to have their subscription expiration dates remain as at present indicated on the mailing list. The Board also urges that your renewals be made promptly at date of expiration so that the expense of publication may be held at a minimum cost.

Should there be those who feel that there should be an extension of their expiration dates since the publication is changed to a bi-monthly periodical and such request is presented to the Editor, the same will be

taken into consideration when subscription renewals are received.

The Congo Missionary Messenger is the Official Organ of the Congo Inland Mission. Through it the Board endeavors to keep the entire constituency fully informed of the needs and development of the work. It is very important that every member of the constituency be a regular reader. Remember that the subscription price is FIFTY CENTS a year. ONE DOLLAR pays for two years. Be sure to renew before your subscription expires.

THE RETIRING TREASURER

The Congo Inland Mission Board is greatly indebted to Rev. I. R. Detweiler, the retiring Treasurer, for his splendid conduct of the office during his incumbency. Rev. Detweiler accepted the treasurership at a time when funds were low and both the Board and missionaries were greatly discouraged. Through his untiring efforts the finances were recouped and a splendid morale developed throughout the entire constituency. His accounts were accurately kept and the splendid reports rendered in the Annual Meetings were the cause of frequent comment. The Congo Inland Mission Board experiences a distinct loss as Rev. Detweiler leaves the office to devote his time to the teaching profession. He was recently elected Professor of Bible at Bluffton College, Bluffton, Ohio.

ANOTHER MISSIONARY ORDERED HOME

A cablegram from Africa received by the Treasurer on March 13th reads: "Tshikapa, Congo Belge, March 12. OASIZUNSYN NIZUG." Decoded this reads: "Miss Gustafson ordered by physician to return home at once. Remit money for traveling expenses."

Miss Gustafson has not been well for some months. During the past year she took several extended rests, spending time at Luebo of the Southern Presbyterian Mission and at several of the Congo Inland Mission stations. Mail written early in January contained the information that physicians had advised that she return home at once and also stating that Miss Amelia Bertsche, who was due to start home at that time, had foregone her own furlough for the time being so that Miss Gustafson might

make the return trip with Rev. and Mrs. Barkman. The furlough of Miss Gustafson was due on August of this year.

The health of the missionaries ought to be a larger concern of the home constituency than it seems to be. Perhaps we are not yet informed of the dangers to health to which the missionaries expose themselves while in Africa. There are such dangers. Some of them are the tropical sun and heat, the prevalence of malaria, the scourge of sleeping sickness, the presence everywhere of venereal diseases of many types and, not the least by any means, the mental strain experienced when there are so many duties on every hand and the number of workers is so limited.

Recent letters, written since January 1st, contain information like the following (this not including the reports relative to the illness of Mrs. Barkman):

Miss Gustafson ordered home by both the State physician and Dr. Stixrud of the A. P. C. M. (Southern Presbyterians).

Mr. Sommer bruised his limb in a fall. Fearing infection.

(later). Ordered to remain in bed for several weeks.

Dr. Stixrud, on his return from one of the trips from Luebo to Kalamba to attend Mrs. Barkman, discovered that he had sleeping sickness infection.

The missionaries at Conference took Rev. and Mrs. Graber to task for entering into the work too strenuously.

At the home end we have been making earnest effort to locate a physician who might be sent to the field to help safeguard the health of our workers and, as well, be used in combatting the great scourge of disease among the native people. Some replies received to correspondence have intimated that we show a "zeal without good judgment." We have written to present practising physicians in the home that they might be willing to forego their American practise and comforts for at least one term of medical missionary service. This has been done by physicians of other faiths even after passing the age of fifty or sixty years. In striking contrast to missionary work along other lines, the doctor is able to practise whether or not he knows the language and customs of the people. We have written to students in training, in both College and medical school. We have even almost gone beyond the bounds of consistency in

establishing contacts with individuals whose first field of missionary service would naturally be under other Mission Boards.

There are prospects. Two young men in College have definitely indicated their purpose to prepare for medical missionary service. One individual about to complete medical training has indicated that if her own Board would not use her in their field she might be favorably inclined toward ours. Another who has completed training and is about to finish an internship has shown interest.

For any young man or woman to forego the prospects of a lucrative practise in the home land in favor of the life and income of a missionary, is to make a great sacrifice. Yet physicians who have gone to the mission field testify that they would not willingly change from the practise of a medical missionary to a medical practise in the homeland. One lone doctor in the Disciples Mission in the Belgian Congo, with his simple hospital located exactly on the Equator and no inpatients whatever, expressed his intense satisfaction in being able to treat an average of 165 clinic patients daily and at the same time train nineteen young native boys in diagnosing and treating their fellow natives.

This statement needs to close as it opened. Another missionary has been ordered home because of illness. This is the third such cablegram received by the Congo Inland Mission office during the past fourteen months. It is very probable that a physician on the field would have been able to furnish the counsel and treatments that could have forestalled everyone of them. Another missionary invalided home. Another possibility that after two terms of service the missionary will be forced out of the missionary work. Another investment of approximately \$1,000.00 annually for seven years with a possibility that the many future years of fruitfulness be lost. ANOTHER MISSIONARY ORDERED HOME.

DO YOU READ?

The remark was recently made that the great majority of readers are not interested in serious discussions of missionary problems—that all they care for is brief bits of narratives of incidents and experiences. Should that statement be true, it is a terrible indictment on us. Any Christian man

or woman who cannot take one hour once a month—or once every two months—to give serious consideration to the problems of MISSIONS, seems, to the writer, to be lacking one of the fundamentals of Christian character.

Jesus was explicit in the emphasis He placed on the need of looking on the field and Paul was no less emphatic in expressing the need of studying to show oneself approved of God. The indictment that Christian men and women cannot settle down to a serious study of the needs of the world and the program of Jesus to meet those needs, is a serious one. It can readily be seen that the movie and talkie, the daily and weekly press, and other forms of entertainment, are responsible for an attitude on the part of the non-Christian of wanting to be entertained. Is that same attitude true of the Christian—then the Church is in a tragic state.

This issue of the "Messenger" contains several articles that ought to be read by every constituent of the Congo Inland Mission. They will be followed by similar articles in future issues. The book reviewed elsewhere in this issue ought to be read by every minister. It was not written for the purpose to give entertainment but that it might create convictions. That is what it will do for every reader. Those convictions will never come to the multitude who WILL NOT READ. Are you a reader?

ARE YOU FAIR TO THE CAUSE OF FOREIGN MISSIONS?

We are in a state of financial stringency. Some call it an "economic depression." Some say it is a "panic condition." There are those who simply call it "hard times." Various causes are cited as responsible for this condition. Regardless of the cause—or causes—most of us know that we do not have the supply of "ready cash" that we had several years ago. There are many who even know the pinch of actual want as they have never known it before. We are in this experience.

In this experience of depression there are many who have made large personal sacrifices so that the cause of Christ and the Church might not suffer. In the times of stress and great need they have responded liberally. They have proved—and are now proving—that they are genuinely men and women of God. May God be praised for

such faithfulness.

There are also some who are making personal sacrifices for the cause of Christ but, since they are not able to help in that cause as largely as they formerly could, they have a tendency to make the decrease in their support at the point farthest removed from them. In the missionary sphere this cut is made in the **foreign missionary support**. Sometimes even the home and more immediate work looms so large before them that they not only fail to curtail but actually "add to" when in almost the same act they decide that foreign missions must suffer. Is such a decision made because the "home and more immediate work" is the more important?

Then there are also some who do not seem to have a great love for the cause of missions—either home or foreign. They have helped to support them in the past because of the appeals that have come but now—in a time of stringency—say by the attitudes they take, "Missions are entitled to the surplus if there happens to be any. In this time of stringency there is no surplus left after personal needs are supplied—so missions can go begging." Is this the spirit of Jesus Christ?

Are YOU fair to the cause of FOREIGN MISSIONS?

THE STATISTICAL REPORT OF THE C. I. M.

A very splendid and heartening statistical report has been received of the work at the Charlesville station. Those from the other stations ought to reach the office in a few days and will, no doubt, be equally encouraging. A complete report of the four stations will be published in the next issue of the "Messenger." As an evidence of hard work by the missionaries at Charlesville and the very faithful service done by the native Christian leaders, the report stated that over one hundred were added to the church during the year and at that time the church membership for the station totaled 336. The number of outstations was increased from 28 to 65. This can be interpreted to say that hundreds have been added to the outstation schools and foundations are being laid that will result in a large ingathering into the church in the near future. God is wonderfully blessing the work. Watch for the complete statistical reports in the June issue.



NEWS FROM CONGOLAND



The material in this department for this issue needs to be limited to "gleanings" from personal and official letters of missionaries and clippings from the writings of missionaries of other Boards. No letters for publication have been received, except the trip diary by Miss Helen Tieszen which has been translated into German and appears elsewhere in this issue. Here are the "gleanings:"

* * * *

Rev. Sutton from Holesa under date of January 17th

Now concerning the survey, up until now we have not been very far from where we are located and in fact do not know when we will be able to get over the district. . . . We have visited 68 villages which have an average population of about thirty people. The Batshoke are a people who do not have large villages. The largest village that I have seen has a population of about two hundred. Although they are not large they build close together when there is a white man in the vicinity. We have had around forty villages that have moved closer to us since we are here and some have even come from Angola. . . . The Field Committee when here made mention that we have more points to our advantage in opening up a station here than on any other station of the C. I. M. We have timber in abundance, just as good as we have at Charlesville. . . . We have a good spring of water. There is none better on any of our stations. The water flows out of the side of a hill, about one hundred and fifty feet above the valley. I have seen no better soil in the Congo for producing crops. Clay for brick we have, both white and red. We have an auto road to our door. The people are interested in the mission and show their appreciation of our presence as I have not seen in any other station of the C. I. M. There are many other points that I could mention that are in our favor in opening up a permanent station here. . . .

We have every reason to be encouraged in this work from the viewpoint of the field. It seems that the doors are opened and they are waiting for the message. We have been having services under some shade trees and

our average attendance for the last three months has been 185 with an average offering of francs 7.85. . . .

Yours in His glad service,
OMAR SUTTON.

* * * *

Miss Amelia Bertsche from Charlesville on Jan. 22nd.

Dear Brother Eash:

Since writing to you a few days ago I have received word of my dear father's death and you may know what a shock such news are to one ten thousand miles separated from loved ones. It did not seem bearable for a time but the Lord wonderfully upholds and comforts at such times and I am sure that were it not for HIM and the assurance that father is safe and at home with Jesus, one could never bear up under the shock. . . . We are burdened, yes much burdened and concerned, as to the future of our work considering conditions in the homeland at present. What is our Christian America coming to? . . .

With best wishes,
AMELIA BERTSCHE.

* * * *

Rev. Moser from Mukedi under date of Nov. 24th.

Dear Brother Eash:

. . . On October 27th I sold the old Ford runabout to the Catholic priest for 20,000 francs, about \$600.00. Not such a bad price for an old 1926 Model T, is it? I have now asked Rev. Sommer to order a new Model A Touring Car for Mukedi station. . . . I have not seen the State man to talk with him but the report from the natives is that they have caught the two men at the village of Nzamba who killed the man from Charlesville (Information regarding this murder was contained in an earlier personal letter from Mr. Moser.—The Editor). This man, a Muluba, had been at Kafumba at the mission of Mr. Jansen, to visit some of his friends. On his way back he stopped here at the Mission for a few days visiting friends and resting up. He left here to go to Charlesville but never arrived there. Then an investigation was started and the murderers found. I will know the details as soon as I see the State man who made the

arrests. The native report is that they killed him in the boat while they were taking him across the Loange River. The bloody clothes were found under the bed in the house of one of the men who helped to kill him. They searched for his body at the place where the men said they had buried him but found nothing. It is quite likely that he was eaten up. The chief is also in prison at present since he was in some manner implicated in the deal. (The tribe in which Mukedi is located is a cannibal people.—Ed.).

Two weeks ago the Mission girls went to the forest to cut some wood. When they returned they said they had seen a "Kuluba" (deer). The next day when they went again for wood they came back quickly saying that the deer was in the same place, and wanted me to come with the gun. I went as they suggested and—to make a long story short—we came home with a nice buck on our backs. We missionaries had some nice steak and the girls had a great feed.

Our hearts are filled with gratitude and thanksgiving to our heavenly Father for another decided victory won for His cause. The "Mukanda" circumcision rites for the boys is a very strong custom among the Bampeldi, and has some terrible things connected with it which I cannot mention here. The boys usually live from one to two years in the high grass or forest during this time. We have now had our own mission Mukanda and the boys were back at the station in about a month. I was there for the circumcision and went every day after that to supervise the whole affair. The old men in the village cannot understand how these boys can now be real men since they have not learned all the devilment that is usually taught on such occasions. I had the consent of the Big Chief before hand, which shows God's workings among the raw heathen.

Yesterday two more boys came and confessed Christ as their Savior, and expressed a desire to follow Him. We praise God for them. One by one they are coming and we see God working in their hearts. We are glad and rejoice for the few but will you not join with us in prayer that many more may come to know Him as their Lord and Savior. . . .

I am sincerely yours in His glad service,
H. H. MOSER.

Rev. A. D. Graber from Charlesville

. . . We have been very busy since our arrival here but are very happy in the work and are praising God for calling us to this needy field. The new office, printing room and store building is ready for the roof, the brick work being almost completed. There are a number of buildings which need re-roofing this coming dry season. We hope to repair our house roof sufficiently to last one more year if possible. I find that the building and repair item is no small matter out here. Our crops are looking very promising for which we are truly thankful as during the past year the food for the children was very scarce. Mrs. Graber is busy with the girls and school work, besides studying the language and performing other duties. . . .

Sincerely yours in Him,

A. D. GRABER.

* * * *

Rev. C. L. Crane of Mutoto (A. P. C. M.)
in The Presbyterian Survey

"Never were the people in our section more openminded nor so ready to listen to the Gospel message. As one missionary has stated, 'The doors of opportunity in the Kasai (the same territory as the C. I. M.—Ed.) are not just open, they have been taken off their hinges and thrown away!' True it is that we often meet with opposition, but, strange to say, the greatest opposition comes not from rank heathenism so much as from representatives of Christianity who profess godliness but deny the power thereof. Open doors always imply adversaries, and our adversaries are many and strong. However, the fact of the open doors remains, and we need to take advantage of the present opportunity to enter."

"GIVE A THOUGHT TO AFRICA"

By Hosea K. Nyabonga

The author of the verses on the front cover is a native of Uganda, East Africa, who is now a student at Clark University, Atlanta, Ga. He is the eldest son of a native king, and consequently is heir apparent to the throne. He is a devout Christian, has a fine mental endowment, and is fitting himself for the largest possible service to his people on his return to Africa.

THE CHURCH AND MISSIONS

By E. J. Bohn

No one who thoughtfully reads the last and Divine Commission which Jesus gave to His disciples can help but be impressed with the fact that it was a solemn duty as well as a great responsibility. Certainly Jesus would not have explicitly repeated the Divine Commission as His parting words to His disciples just before the ascension, if He had not considered it of vital and supreme importance to the fulfilment of His purpose. It is also very interesting to notice with what importance the four Evangelists regarded this commission. They did not give us a four-fold record, as Egbert Smith well reminds us, of the Birth of Christ, or His Baptism, or of His Transfiguration, or the Lord's Supper, or His Ascension, though important as we sometimes think these to be. Nor do we have a four-fold record of a single one of His discourses, or of His parables and prayers. But all four have given us His death, His Resurrection, and His great commission in which He commands His disciples to "Go . . . into all the world, and preach the gospel to every creature." And of His commission we find even a fifth record in the Book of Acts, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Evidently the five men who wrote these books considered these words of their Master of more than ordinary significance. Five men are not likely to mention the same thing in writing up a report unless each one had been impressed of its importance. It loomed up in their minds as an outstanding fact which must not be forgotten. The four Evangelists could not write a record of Jesus' life and His teachings and say nothing about the task which He had solemnly enjoined upon them to fulfil after His death. When we remember the one thing for which Jesus had come and for which He had been willing to give His life—to establish a world wide Kingdom of love and righteousness—we can perhaps realize a little how seriously Jesus was concerned that His disciples catch the significance of these last words of His to them.

Surely, we are all agreed that that which was foremost in the mind of our Lord, ought also to be foremost with the organization (the Church) which was to carry on

the great work which He had begun. But we wonder sometimes whether Christian people consider with the same seriousness as did the apostles the import of the Divine Commission. Have we not sometimes pushed it to the background, while we have brought other things of lesser importance to the front, which made us think that we were very busy doing the Lord's work? If we are followers of Christ and are going to put first in our lives that which He put first, then without question the evangelization of the world is the supreme task of the Church. The same purpose that motivated Jesus will motivate us. It will not be something optional which we can do or not do, but a duty which every Christian will normally express as the result of being one with the purpose and love of Christ. In other words to be Christian is to be missionary. To be missionary in spirit will naturally follow as day does night after one has really become a Christian. We will not think of the work as for only a few which we too often regard as fadists and overly enthusiastic people. But we still see it as a work which has been committed to all Christian people, and every individual will feel a definite responsibility toward it.

A church composed of such Christians will be a missionary spirited church. Such a church will be spontaneous in her missionary activities and will hold up before her people as their supreme task, to declare the "good news" to the world. The reason such a church is spontaneous in her missionary activities, is because she is prompted by the spirit of love; and where there is love, the Divine Commission is no longer imperative, but it becomes a task in which we are happy to have a share. Stanley Jones gives an illustration in one of his fine books which helps to make this more clear. It is an illustration in which he tries to show us the great love of God, but we can well apply it to the Church. He gives it something like this: If there were a section of humanity suffering from some terrible plague and here was a skillful physician with love in his heart, what would he do? He would of course get into the infected district and do all he could to cure the unfortunate people. Now here is humanity with the appalling plague of sin upon it and here is God who is Love. There is no question about what He will do; He will get into it and bear the sin of man. That is the meaning of the cross;

that is atonement. Let us apply this analogy to the Church which Paul calls the very "body of Christ." If the Christian Church has **love** she **cannot stay** away from those sections of mankind which are afflicted by the terrible plague of disease, sin and ignorance, because the Gospel of Christ has never been brought to them. There are in the world great sections which are in need of the LOVE which will take men and women to teach and preach to them "life more abundant," and which will take to them medical missionaries to heal their diseased and broken bodies. But how are they to go **unless the Church sends them?**

Now there are churches which feel this is all true enough, but are very much concerned that the activities of the church at home are supported first before they attempt to do anything for the great needy sections of the world. We sometimes forget the promise that follows the commission and is given to all of those who really obey it. Note what Jesus said: "Go ye therefore and teach all nations . . . AND LO I AM WITH YOU ALWAYS." The Church's missionary obedience is the indispensable condition for the fulfilment of the Lord's promised presence. When we listen to men who have had much experience with churches in missionary work and have been close observers of such churches we find the promise of Jesus verified in actual experience. Dr. William Taylor, who was officially connected with his Church's Home Mission work, said near the close of his life: "I say without hesitation that when interest in Foreign Missions is maintained in a church to the normal point, all other activities and agencies at home will go of themselves and as things of course; while if there be a lack of devotion to that noble enterprise, nothing else will be prosecuted with either enthusiasm or success." Another man of wide experience, Dr. George Robson of Scotland, says, "I have never seen a congregation distinguished by a missionary spirit which was not also marked by spiritual health and prosperity." Rev. Dr. Robert F. Horton, who made a broad survey of Christian history, found that the periods of great missionary progress were the periods when the life of the Church at home was most Christ-like. This is what he says: "On the other hand, when the forward impulse has flagged, and the main purpose has been forgotten, a certain paralysis

has fallen upon all her efforts; her (the church) preaching has become insipid, missing the ring of world conquest; her sacraments have become ritual; her heart has become cold; and her brain using its agility to excuse herself from her great mission, has wasted its powers in idle and fruitless controversy, or settled into the torpor of the Eastern Church."

I believe these men have spoken out of an experience which has brought conviction upon this matter. I believe if we permit the mind of Christ to dominate our lives and trustingly obey His commands it shall also be our experience.

WILLIAM WADE HARRIS

By Orpha E. Byler

The name, William Wade Harris, holds no special significance to the great majority of church goers or mission supporters, for it is a name seldom heard or seen in print. But the man, William Wade Harris, has contributed such a far-reaching religious influence to the people of the Ivory Coast of Africa, that its effects cannot be measured.

Harris came of the Liberian race. He was a Krieman of the Grebo tribe, born near Cape Palmas, Liberia. He spent his early years, as Krumen do, on the sea. As a young man, he became a pupil, and later a teacher in the Wesleyan Church at Linabu. At the age of twenty-one he was baptized.

He became involved, about this time, in a number of tribal struggles, and was thrice imprisoned. In 1910 while in prison he felt the call to preach to his people. "In a trance he was hailed as a prophet, anointed with the spirit, and told to obey the Bible." With the Bible as his guide, though illiterate and untutored, he became familiar with its teachings, and learned to depend upon it utterly. To him, the Bible became more real than material things.

Immediately upon his release from prison, he set out to preach to his own people. They were not responsive, so he made his way, in 1910, to the Gold Coast, and in 1913 to the French Ivory Coast. With a fiery zeal and enthusiasm, which has seldom been equalled, he denounced the old heathen religion with such power that thousands of persons destroyed their fetishes, and declared themselves ready to accept and serve the Great God of whom he

preached. The movement spread so rapidly that over one hundred thousand lives were influenced by the new teaching in a few short years. Half of this number were baptized by Harris and his helpers.

It was the religion that the people had been longing for, for like other African pagans those of the Ivory Coast worshiped countless fetishes, because of fear. Harris told them of a kind and merciful God, and of His mighty power. The natives forsook the old religion, and very naturally and enthusiastically turned to the new.

Harris lived with the utmost simplicity. He refused gifts, and unceasingly labored at his task. He never forgot that God had called him, and sent him to preach. That confidence was the basis of his success. It was quite remarkable that he was able to so move his audience, for he always spoke in pidgin English, using an interpreter. In spite of these limitations, this wonderful evangelist was able to stir thousands to the depths of their hearts.

At first the government did not interfere, but when teachers began to pour in from the Gold Coast the government insisted upon his returning to Liberia territory. Before he left he told the people that a white teacher would come soon to tell them things that he himself did not know. With his unfailing dignity Harris was escorted by French officials to the frontier, and slipped away from human sight.

Though the "Harris Christians" were leaderless, and often their little sanctuaries, they remained true to the teaching. In one place, where their church was destroyed the whole community left their homes and tramped to the Gold Coast, where under British rule, they might worship God without hindrance. For many years the Ivory Coast Christians maintained their Christian faith and worship, and began to build churches. They were all illiterate, but they did the best they could to hold their congregations together and to keep from returning to fetishism, and they waited patiently for the white teacher whom Harris had insisted would come.

Several years after Harris had gone, some educated Fanti youths, from the Gold Coast, were sent to the French territory to get positions. They were mostly Protestant, and they taught the eager natives all they knew of religion. One of the Fantis, J. A. Penny, sold thousands of English Bibles to these

Africans on French soil. In 1922 the English Bible was declared illegal and the French government confiscated as many as they could seize.

Two years later N. J. Platt came to the Ivory Coast to attempt reopening this closed territory. He heard of the vast multitudes of Harris Christians to the west, and he visited the Ivory Coast to ascertain this story. Wherever he went the natives hailed him as "their white man" of whom Harris had spoken. He visited many communities during his short stay. Everywhere the plea was the same, "Send us teachers. We want men who can read God's Book, and can tell us about God."

To-day there are twenty-seven teachers to instruct thirty-two thousand enrolled people worshipping in one hundred-sixty congregations. It is impossible for so few men to do such an immense task thoroughly. Monthly the number of Christians increases.

To-day William Wade Harris is preaching quietly and patiently not far from the short scene of his sweeping success. It is the same message as he preached years ago. "Gentle in aspect, vehement in utterance, muscular of frame, in his age and loneliness as devoted, as in days of harvest, Harris abides, an African who by the mightiness of his own conviction has brought multitudes to the knowledge of the nearness of God."

—From "Sons of Africa," G. A. Gollock.
"Deeds done for Christ," Sir James Marchant.

"UP FROM THE GRAVE MY SAVIOUR ROSE"

E'en to the cross my Saviour went,
E'en to the cross for me.
He bore its bitter pain and woe,
Its anguish more than man can know,
Died there that death for me.

E'en to the tomb my Saviour went,
To that dread tomb for me;
There with His body scarred and torn,
Holden by death till the Easter morn,
Holden by death for me.

There 'gainst the foe my Saviour strove,
Strove there to set me free.
He broke death's mighty power for aye,
Rose as a Victor Easter Day,
My living Lord to be.

Up from the grave my Savior rose,
Rose in His majesty.
Death could not hold my Saviour fast,
In power divine He came at last,
In glorious victory.

—By Mary Brainerd Smith.

THE CONGO INLAND MISSION AT WORK

EDUCATIONAL WORK IN THE CONGO INLAND MISSION

Rev. F. J. Enns

Through the Day

The sentry's face shows signs of weariness as it is lit up by the blazing logs of the open fire in the middle of the mission compound. He looks about. All is quiet. He yields to the temptation to lie down on the bamboo bed on which he is sitting for just a little rest. Suddenly he is aroused by the shrill sound of whistles. What could that mean now in the middle of the night, he wonders. Could danger be lurking? But then he notices that his logs have burned to ambers. Surely he has slept, he concludes. A look to the eastern horizon explains to him the sound of the whistle. A new day is dawning. The whistling is the signal by the missionary to ring the "first bell." Up he jumps and in a minute the bell sounds through the quiet morning air.

Soon in the grey dawn individuals can be seen coming out of the houses. One with a torchlight kindles a fire in front of the house. Another dips water out of the barrel and bathes his hands and face, and then goes near the fire to dry. Soon life is evident everywhere. Some are busy sweeping the yard with a homemade broom, others stand about the fires, while still others can be seen dragging their beds out of the houses to make themselves comfortable seats near the open fires. Again the whistle is heard, once more the bell is set in motion, and everybody is headed for the chapel where a short morning worship is to be held. As the group is seated in chapel quiet reigns for another moment, except for the sound of the footsteps of a few late risers, who hurry to chapel across the forbidden lawn. A song is heard through the cool morning air. Suddenly it is interrupted by the rap of a stick. The leader gives a few instructions as to the tempo, and then the song is started in a lively and inspiring fashion which, however, is not kept up till the end of the song. After prayer, words of scripture, and admonitions the crowd seemingly disperses. But no, it is soon evident that they form groups. Yonder the men gather under a tree surrounded by building

material. The boys stop at the crossing, while the girls go toward the lady missionary's home.

By this time it is six o'clock, and the sun makes its appearance on the eastern horizon. It is time to go to work. Roll call is held at the different places and work assigned. Soon the most varied activity has begun. One group storms the storehouse where the hoes are handed out, each trying to get the best one. Another group hurries with buckets and light barrels to the river to get water, while another group forms a slow procession to the dispensary. Here some young men are getting ready to make bricks, there others are starting for the forest with axes and corn knives in hand to bring in posts and bamboo poles. Several have separated themselves from the group to don the cook's cap, the carpenter's apron, or to dress wounds, wash clothes, or click the typewriter. For two and a half hours work goes on, except for interruptions caused by fatigue, the sudden appearance of a friend, or an argument developed between two working together. The hoe with its short handle, besides being a working tool, also makes an ideal seat for the weary when turned upside down.

Again the bell brings about a change in the day's occupation. Everybody is released from work to clean up, eat breakfast, and get ready for school. Sharply at nine o'clock the bell rings again. The children form in line and after a brief inspection of clothes, hands, face, and teeth by the one in charge, march off to school. After all stand in their places the morning hymn is sung, a prayer is offered, and then the missionary in charge launches a new song. Accompanied by the organ she sings the song several times to the school. When she thinks they have the swing of it she asks them to hum the song with her, listening closely. With special drill on difficult parts she drops the song advising the school not to try to sing the song outside of school before they know it well, for she knows the difficulty of correcting the singing of a song once learned wrong. The instruction in singing is closed with the singing of a more familiar song. Next the whole school gives over a brief period for scripture memory

work by rote. One of the native teachers has charge of this period. The group now breaks up and each goes to his own class. As the building used for school is the chapel, one finds his class in the center of the auditorium, another on one side, another in a corner, while another finds it in the hall. Others wind their way outside and find their places on logs under a tree, before a black-board hung on the trunk of the tree. Soon each class is busy. The missionaries in charge have placed native teachers at the head of nearly all of the classes while they are busy supervising the work of the teachers.

Let us visit a few classes. Here is a beginners' class. The teacher has printed a few action words on the board. He is just now testing individuals of the class on the word drill he has had. He asks one of the children to do what the word on the board he is pointing to says. The child does what the word says and he points to another word requiring a different action. There to the right is another reading class. Several sentences are on the board. The class can readily read them in the regular order. The teacher points to the sentences out of their order. The ranks that can read them now are growing thinner, but when he starts to point to single words only a few individuals respond. In another part of the room is a class reading out of the Bible. As they finish a paragraph one of the class is asked to tell in his own words what was read.

The tap of the bell gives the signal for a short intermission. After everybody is back at work again we return to visit a few more classes. A class to the front of the room has started numbers. The teacher has just placed on the board problems involving the ninth arithmetic table and is explaining the magic of numbers to his class. But isn't this one of the lower classes? Presently the missionary comes around and tries to find out by what process of reasoning the teacher expects beginners to work those problems. Evidently the teacher tries to display his superior wisdom. With the help of the missionary he soon finds more practical problems. Yonder is a class laboring with long division. The teacher has just finished a problem in coöperation with the class, showing the different steps. He now asks one of the class to go to the board and direct the class through the solution of another problem. This brings out several

hazy ideas on the part of the one at the board, and the teacher has to come to his rescue.

(To be continued)

MISSION STUDY

Review Study of Chapter V. Friends of Africa

Just as soon as a people become educated to better methods in agriculture and new industries develop, there will be more wealth. This is what has happened in Africa. The people of Uganda raised and sold in a recent year nearly six million dollars' worth of cotton which is only one of their exports. This has brought money to the African in a way which he had never known before. And more money has had a great influence upon the African's living conditions. Woman has also become more independent as she has come into contact with the Western woman. She now demands things from their men which the girl of olden days did not dare to ask for, in the way of household conveniences and clothes. More money has enabled the black man to buy things which he has seen the white man use. A Paris catalogue brings many of the things that the colored woman wants with which to copy the Westerner. There are some of the Christian colored people who complain that their children read the over-seas catalogue more than they do their Bible. Miss Carney saw a girl six hundred miles inland wearing high heel shoes; that was because she had money and the over-seas catalogue.

Not only is the African obtaining more money from the ground than he used to, but also by way of a trade. He may now be a tailor, a clerk in an office, a telephone operator or it may be at some work away from home in the mines and factories which have sprung up in the new Africa. Money has become the key by which he solves the difficulties of life. Instead of working for months for the Government to pay his head and hut tax he pulls out the money and pays for it. If he is oppressed he can escape by railway when in times past he could go no faster than his legs carried him.

Dr. Bridgman tells us there are three hundred thousand workers on the rand. They are mostly young and have come from the Bantu tribes. Here they live herded together twenty to sixty men in a room within the compounds attached to one of the

forty mines on the Reef. The mine workers are well fed and have medical care, so fewer die than formerly. The average cash wage for the native mine worker is about three pounds a month or approximately fifteen dollars. In these great groups of caged men one can of course look for vice and lots of it. One of the serious lacking factors in the compound is the provision for the proper use of recreation time, in spite of the fact that mine owners have spent 20,000 pounds a year in coöperation with the missions to that end. The native locations, which are areas outside of the towns are said to be a disgrace. Here people are degraded in a way that was never the case in the old tribal state.

The significant economic changes which have taken place among the Bantu people, have been largely responsible for taking the natives to the city, so that as Mrs. Bridgman says, "tens of thousands of unsophisticated blacks have been thrust into an utterly strange and perilous environment." After having come into intimate association with the lowest class of whites and Asiatics, the native soon forms a new outlook which scorns at tradition and parental or tribal authority. As these workers come for only a few months or a year the influence they carry back to their homes in disease and sins of the White Man must be great. Johannesburg, a thousand miles north of the Cape is a good example. Here is a population of over half a million equally divided between white and black. The mines employ about 180,000 black men which represent physically the picked manhood of the various tribes between eighteen and thirty years of age. Another 100,000 are employed in the offices, factories, stores, kitchens and gardens.

Within this modern picture of industrial and commercial life we also find the African woman. In increasing numbers these women find work under the changed economic conditions, as cooks, housemaids, laundresses, nurse maids, factory hands, and also as Mrs. Bridgman says, "Far too many make an easy living through the brewing and sale of illicit liquor." As a result of these conditions we find a new woman in Africa. The girl that the young man marries to-day no longer toils patiently in the fields under the hot sun, for if he marries an educated girl, or one who has worked in town, her husband must do the field work

or hire it done for her. She now often sits with her husband at the table to eat, where formerly she waited upon him and ate the cold remnants that were left. Thus the new woman in Africa presents many complications in the social order.

In Johannesburg there are 40,000 native women and girls. Thousands of these are young girls, many of them under sixteen which have been lured there by the dream of higher wages. With white men as well as black men lying in wait for unwary feet, one can imagine somewhat the moral tone of such a place; although the Marion Institute and the Y. W. C. A. have done much for the native girls.

But when we think of the Black Man's contact with the Europeans it prompts us to enquire whether our dealings with the African could be justified as one man has put it, "at the bar of God's judgment." The author says that "it is here," (in places such as those described above) "more than in the most obscure haunt of the cannibal or the medicine man," that the gospel is needed. Hohn Harris gives us a hint of this in the title of his book called, "Africa Slave or Free."

Of course the Christianized tribes of South Africa are not indifferent to these conditions and their Christian women go about the cities preaching quite fearless in their attacks upon drink and immorality. The Union Meetings of the Women's Christian Temperance Union in the City do a great work; so does the Civic Hostel in Pretoria under a Christian Matron for sixty girls, as well as other organizations.

A memorial hospital is about to be built in Johannesburg which will serve women and children. In close association with the hospital, a scheme is on foot for native health and welfare work in the adjoining locations which are doing a great work for the mothers and their babies. An increasing number of girls are entering the profession of nursing. Some fifty native nurses are in training in the hospitals in Johannesburg. Also the elementary schools in South Africa are overflowing with girls and boys eager for an education. Normal schools are turning out a large number of teachers each year, and these teachers by hundreds are wielding an enormous influence over the children.

Zulu mothers of the American Board
(Continued on page 143)

OUR BOYS AND GIRLS

Mrs. E. A. Sommer



EN ROUTE TO AFRICA CONTINUED

By Mrs. Graber

We boarded our river steamer. It was much different from the last two steamers on which we had been traveling. It was very small and our cabin was so small with its two beds that we could scarcely turn around. However Brother Sommer said it was much improved over what it used to be.

As to scenery, dear readers, it was some of the most beautiful we had as yet seen. Most of the way the river wound around through the forest jungles which were beautiful but very dense with undergrowth making travel through them extremely difficult. Many times we passed great, long sandbars where there was only a narrow space remaining through which our boat passed. Once we stuck for a little while on a sandbar, but we were thankful it was not for long. Sometimes the boat gets stuck on a sandbar for several days and must wait until some of the sand washes away before the boat can go on its way.

Several times we saw large crocodiles lying on the sandbar. Through our field glasses we could see them quite well. Sometimes a man on our boat would shoot at one and I wish you could have seen it slip off into the water out of sight before you could shoot again; we could hardly see it with our eyes as it slipped away for it was gone so rapidly.

These moments were thrilling as we saw the wild animals about which we had read and yet had not seen in their native haunts. Sometimes we saw great eagles soaring high in the air with their wings spread wide, strong and swift in their flight. Then again little readers we saw those long necked cranes and storks which I'm sure you have read or heard of, perhaps in a fairy tale, have you not?

I wish you might have seen also, the heads of hippopotamus' as they popped up again and again above the water as our boat would pass near them. There was often a group of them or what is called a "school of hippos." On the S. S. Leopoldville as we

sailed along on the Atlantic we sometimes ran into a school of "flying fish," also. The "flying fish" were very interesting and some were very large, too, and how they did skim over the water very, very swiftly, striving to follow the boat for a long time. I'm sure you boys and girls would have enjoyed seeing those fish that fly. Oh, yes do you know we have flying ants and flying cockroaches out here too? The cockroaches are a great, great lot of trouble for they eat clothes, books, etc.

Many times when our boat stopped for wood, which was the fuel which we used on the river boat, we would go ashore and visit the native villages. We went from house to house. Their homes are quite different from our American homes, however, little readers. They have one or two roomed mud houses, very, very small usually and almost everything in this one room or two, even chickens but sometimes they have a little pen outside for the chickens. The roof of their house is grass and bamboo. They have little or no furniture in their houses and what they have is very poor, usually. And oh! the filth and dirt in their houses is simply shocking, except in native Christian homes which are generally better. The family sit around a campfire in front of their houses. They sit right down in all the dust and dirt and they have very little clothing on and so you can imagine how dirty they are themselves as a rule. They have a kettle on the fire and usually some greens in that or meat and besides they have their native bread or "bidia," but it is not like our bread nor does it taste like it. They do not prepare their food in a clean manner either and as a result of all this uncleanness they have much disease, such as large and terrible ulcers. Truly, little readers, it almost makes one ill to see those terrible ulcers. And of course there are many other diseases.

This is only a brief description of their real living conditions. I will give you another which may help you to see it more. One day as we were stopping at a native village we saw a sight we will not soon

forget. In a circle of water by the shore about nine or ten feet in diameter perhaps, at least they were close together, a group of natives were doing various things. One was taking a bath, while still another was filling her jug with drinking or cooking water. Near at hand another woman was washing her dishes and cooking pans and in a few minutes another woman began washing her clothes. All of that in almost one spot! Do you wonder boys and girls that they are ill? Do you wonder that their morals are very low? And can you doubt that they need a Savior who will cleanse of sin and lift them from their low condition to a higher plane?

That reminds me of one evening when our boat had anchored for the evening. We were walking through the native village when two little native girls walked up and began singing for us. One sang high and the other low, like soprano and alto, and they certainly sounded sweet. They had good little voices though we could not understand what they were singing. Our hearts went out to them as we thought how we were leaving them perhaps never to see them again and yet probably they had never heard of Jesus and we could not tell them. This is the case many times and our sympathy and pity is often aroused. The need presses in upon us as we see it everywhere.

Now I wish you might come with me as we stroll slowly through another village. Here the people seem to have even less clothing. We can see the mothers as they feed their children. As we stand observing one mother we see her feeding a small child, an infant in arms, very young. She takes food which she has chewed to a pulp and then pushes it down the baby's throat even though it cries and cries. Its poor little stomach is overloaded because the mother keeps pushing such food down its throat until its stomach grows hard and bulging. Is that not terrible, boys and girls? Don't you think that they need someone to teach them, someone to tell them of Jesus that they may no longer live in such ignorance? Jesus said you remember, "I am the light of the world." And when He comes in the light comes in also.

* * * *

Danvers, Ill., Feb. 10th, 1931.

Dear Mrs. Sommer.

Our Sunday school gave eleven Juniors

each a quarter with which to buy something that would increase itself and the amount go to the children of the foreign missionaries.

I was with my grandparents a few weeks last summer where they raised several kinds of fowls. They gave me a goose for my quarter. I took care of it there and brought it along home with me when daddy came after us in the car. It grew very fast and I was very much attached to it. It would come to me at my call and follow me around. One day it followed a neighbor and wandered away. Some one penned it up not knowing whose it was. I was afraid I would never see it again and worried a great deal. I called and hunted everywhere. I knew, but could not find it. Along toward evening a lady stopped my mother and sister as they were walking by and asked if they knew who had a goose. I was so glad to see my missionary goose once more and made a pen for it.

When Thanksgiving time came I sold it for two dollars, saved the money and gave it as a part of our Junior Pageant, along with the money that the rest of the Juniors of our church gave from their quarters. That is how my missionary money grew.

Your little friend,

Joan Weaver.

SUGGESTION TO LEADERS OF CHILDREN'S GROUPS

I am sure those of you who have led the children in the study books, "Campfires in the Congo," and "In the African bush," have enjoyed the books as much as the children have. By now the little folks have at least become better acquainted with the African boys and girls. I hope the study of these two books has also increased a new interest among them in foreign missionary work.

In the last issue of this paper, Rev. Eash suggested a beautiful, but large program to be carried out by the children. I have been thinking it would be well to teach stewardship along with that work this summer. The older people are instructed along stewardship lines and it stimulates greater interest in missionary giving, so I believe it will work quite the same way with the boys and girls, if the subject will be taught intelligently and simply enough so that the little minds will be able to grasp it.

I have recently secured a book on that line, which I think is very fine. The subject

is taught entirely in story form and in a beautiful way which impresses the children. However, before suggesting this book to you as leaders I have tested its ability to teach the real lessons to my own children. We have hardly gone through one half of the book yet, but yesterday a lady gave each of them five cents. Last evening before retiring one of the little fellows asked what one tenth of five cents would be. He also has a little work which gives him one dollar and forty cents a month and several days ago he asked me what one tenth of that would be, so I am happy to believe that he is really beginning to be a regular tither. Therefore I feel convinced that the book will be very valuable to use with our children's groups during the summer.

It deals with stewardship stories in talents, time, strength, privileges and money. Can we well imagine the results of the children's missionary work for the coming year, if we will be able to impress upon their plastic minds the joy and the need there is in becoming real stewards for God?

The price of the book is fifty cents paper cover and one dollar in cloth cover. Address:—Foreign Mission Board, Stewardship Department, Richmond, Virginia. **Stewardship Stories**, By Guy L. Morrill.

MISSION STUDY

(Continued from page 140)

Mission have formed a motherhood organization which is doing a splendid work for the mothers. Hundreds of mothers will get together to be addressed by some authority on motherhood and child welfare. Mrs. Bridgman says, "Here in America it is the homes that must save the nation. This is just as true in Africa and it is the goal toward which the missionary is working."

Unsere Reise nach Afrika.

Uebersetzt von Rev. J. S. Enns

On Board S. S. Westerland:

Werte Freunde,

„Wo er führt will ich ihm folgen.“ Was für Freude und Friede zogen in mein Herz ein als ich sagte, „Ja, Herr, ich gehe wohin du mich führst.“

Den 28. September war ein Tag der mir lange im Gedächtnis bleiben wird. Es war der Tag an dem ich Abschied nahm von meiner Heimatgemeinde in Süddakota,

und vielen Freunden und Verwandten. Viele Leute hatten sich versammelt für dieses Fest. Im Himmel gibt es kein Scheiden mehr.

Bald kam der 27. Oktober heran wo ich Lebewohl sagen mußte zu Eltern, Geschwistern, und Freunden in Mountain Lake. Der Herr gab Gnade dazu. Später fand ich aus warum, nämlich, Freunde in verschiedenen Plätzen hatten sich versammelt im Gebet für mich. Bald war Mountain Lake meinen Blicken verschwunden. Chicago war der erste Haltplatz. Hier wie auch in Benton Harbor, Michigan, und South Bend, Indiana, besuchte ich Freunde und Verwandte. Wir fühlten die Nähe des Herrn. Zu Sonntag war ich zurück in Chicago wo ich Hofers Mission abends besuchte.

Ich bin froh daß ich auf dem Wege nach Afrika bin. Der Meister ruft noch mehr Arbeiter. Was ist deine Antwort?

Für die Verlorenen in Afrika,
India Sang.

* * * *

"I'm pressing on the upward way,
New heights I'm gaining every day,
Still praying as I onward bound
Lord plant my feet on higher ground."

Ich bin so froh daß ich einen Ruheplatz in Jesu gefunden habe, und meine Freude jetzt vollkommen ist.

Das Abschiedsfest in der Silverlake Kirche am Abend des 28. September war ein großer Tag und wird mir in gesegneter Erinnerung bleiben in den zukünftigen Jahren.

Den 1. Nov. verließ ich meine Heimatstadt, Marion für Chicago. Viele Freunde, sowohl als Eltern und Geschwister waren am Bahnhof, mir Lebewohl zu sagen, und Gottes Beistand zu wünschen auf dem Wege und in der Arbeit. In Chicago besuchte ich Sonntags etliche Missionen und Freunde, und am Montag waren wir beschäftigt unsere Papiere und Kasten fertig zu machen.

"Out on life's ocean, with perils ever nigh,

I have a Pilot on whom I can rely,
With Him to guide me life's storms I can defy,

'Tis Christ of Galilee."

Gute für Afrika,
Guten Tischen.

(Schluß folgt.)

Die Congo Inland Mission während dem Jahr 1930.

Ein Bericht des Feldsecretärs,
N. M. Cash.

(Schluß)

D.— Die neue Arbeit in dem Batshoke Stamm. Im ersten Teil des Jahres hat Rev. Omar Sutton tapfere Arbeit bei Charlesville getan, und die Arbeit so mehr allein fortgeführt während die Behörde versuchte, so schnell wie möglich Hilfe zu senden. Wenn ich sage daß er allein war, ist das der Gedanke daß da keine andere Mannesperson als Missionar war. Nachdem Rev. Sommer und die Grabers erst auf dem Felde angekommen, und es erst ratsam war die Arbeit in der Office abzugeben, gingen Rev. und Mrs. Sutton gleich in ihre neue Arbeit (in dem Batshoke Stamm). Das Field Komitee hatte schon vorher 25,000 Francs bestimmt für die Arbeit bis zu Ende des Jahres 1930. Dieses war mehr als für die Arbeit da war, aber das Komitee dachte es würde das erforderlich sein, die Suttons genügend auszurüsten für die Arbeit. Die Behörde hatte früher beschlossen daß die Arbeit des ersten Jahres, meistens in auf- und abreisen, und das Feld besichtigen bestehen sollte. Es entwickelte sich aber bald Widerstand von einer anderen Seite, welche es ratsam machte den Staat um Anweisung eines Missionsbauplatzes zu ersuchen. Darum machte das Field Komitee eine Reise nach dem Bezirk, und nach Beratung, wurde beschlossen eine Anfrage zu machen für einen Missionsbauplatz bei dem Dorfe Shakafusu. Solches Anfragen ist gemacht worden und die Missionare hoffen daß es der rechte Platz sein möge wo sich in Zukunft eine große Arbeit in dem Batshoke Stamm entwickeln wird. Rev. Sutton berichtet daß es in der Mitte des Batshokevolkes ist, daß es ein wunderschöner Platz ist mit genügend Wald für Bauholz, gutem Ziegellehm, und einer guten Quelle. Der Erdboden soll sehr fruchtbar sein. Alles dieses ist notwendig für eine Missionsstation.

E.— Die Bashilele. Diese Arbeit wurde schon angedeutet in dem ersten Teil dieses Berichts. Außenstationslehrer von Charlesville sind in Waluba und Batshoke Dörfern welche zerstreut sind in diesem

Stamm schon wenigstens vierzehn Jahre. Wenn sie auch nicht direkte Arbeit tun konnten mit den Bashilele weil sie so sehr feindlich waren, ist doch der Einfluß dieser Christen langsam in diese Dörfer einge drungen. Nun bitten sie um Lehrer und Schulen. Der letzte Paragraph in dem Brief von Br. Sommer mag in voll zitiert werden: „Seit Jahren haben unsere Lehrer ohne Ermüden gearbeitet und das Fundament gelegt auf welches wir nun sorgsam bauen müßten. Dieses kommt als eine große Gelegenheit für die einheimische Gemeinde, die Missionare, und den ganzen Sinterhalt daheim. Betet daß Gottes Wille getan werden möchte.“

III. Die Arbeit der Behörde.

Hier müssen wir uns beschränken auf ein paar Sätze. Die Behörde hat vier Sitzungen gehabt in diesem Jahr, wo sie versucht hat die finanziellen Probleme zu lösen, die nötigen Missionare zu senden, sich mit den Problemen auf dem Felde bekannt zu machen um zusammen mit den Missionaren sie zu lösen, ein Programm auszuführen um daheim Missionsfönn zu wecken, und solche andere Dinge vorgenommen hat die aufkommen in der Arbeit einer Behörde für äußere Mission.

Eine neue Konstitution für die Behörde und ihre Arbeit wurde angenommen auf der Juni Zusammenkunft. Sie wurde dann nach dem Feld geschickt um dort angenommen zu werden auf der jährlichen Konferenz im Dezember.

Der Congo Missionary Messenger ist herausgegeben worden als offizielles Blatt der Behörde. Durch dieses Blatt hat die Behörde versucht Information auszugeben über die Arbeit die von den Missionaren getan wird, und Interesse zu wecken für größeren und mehr systematischen Unterhalt, und auch Interesse zu wecken unter unsern jungen Leuten, sich der activen Missionsarbeit im Heidenlande zu widmen.

Wir sind zum Ende eines sehr schweren Jahres der amerikanischen Gemeinden gekommen. Der Herr hat in sichtbarer und großer Weise geleitet. Wenn er auch unvollkommene Werkzeuge gehabt hat die Arbeit zu verrichten, hat er doch reichlich gesegnet: Die Unterstützer daheim, die Missionare auf dem Felde, und ihrer Hände Werk.

(Schluß folgt)

FOR MONTH OF FEBRUARY, 1931

Balance in Account Feb. 1, 1931	\$2,959.68	Represented by the following funds:	
Receipts:		Dr.	Cr.
D. M. C.	\$ 472.50	D. M. C.	773.40
C. M. C.	1,055.00	C. M. C.	973.40
Amie	59.75	M. C. A.	34.75
		M. B. I.	50.00
	4,546.93	C. G. T.	85.00
Disbursements:		Amie	34.75
D. M. C.		Tieszen	550.00
Allowances	393.06	D. M. B.	165.80
Field	136.56		
Office	29.15		
	558.77		200.55
C. M. C.		Less deficit	200.55
Allowances	1,187.31		
Field	273.13	Total as above	2,266.00
Office	29.15	Individual contributions received:	
	1,489.59	Mrs. Laker, Chicago (Amie Fund)	\$10.00
Sundry:		Clark Bowman, Mt. Morris, Mich.	
M. C. A.	50.00	(Amie Fund)	20.00
Amie	182.57	S. Baptist Church, Flint, Mich. (A. F.)	3.05
	232.57	Mrs. Wm. Bump, Flushing, Mich.	
Total to be accounted for	2,266.00	(A. F.)	12.00
Bank reconciliation:		2nd. M. P. Church, Flint, Mich. (A. F.)	9.70
In bank March 2, 1931	3,125.52	Mr. and Mrs. T. Richmond, Flint (A. F.)	5.00
Less outstanding checks:		Mr. & Mrs. L. C. Carpenter, Flint	
Number 13	472.40	(A. F.)	8.00
Number 66	87.12	Mr. Levear Bowman, Flint (A. F.)	2.00
Number 78	600.00	Mr. J. C. Rusterholz (A. F.)	5.00
	1,159.52	Leonard Enns, Inman, Kansas	
Total as above	2,266.00	(C. M. C. for children)	2.50
		Total	772.55

I. R. DETWEILER, Treas.

RECEIPTS

North Danvers Church	5.00
Flanagan Mennonite S. S.	40.00
Children's Offering	1.00
Zion Mennonite Church	16.23
Tiskilwa Mennonite Church	33.31
Meadows Mennonite Church	23.87
S. Washington Mennonite Church	37.00
Anchor Mennonite Church	50.00
62nd Street Mission, Chicago	
By Intermediate C. E.	5.00
Zion Mennonite Church	
By Rev. D. D. Augspurger	8.00
Comins Church	7.98
Eighth Street Mennonite Church	
S. S., Intermediate Dept.	5.00
Lifters S. S. Cl., Special for India	20.00
Boynton Mennonite Church	21.33
Danvers Mennonite Church	23.23

Meadows Mennonite Church	62.37
--------------------------	-------

Total Receipts	359.32
----------------	--------

DISBURSEMENTS

Eighth St. Church. Refund special offering for India	20.00	
Rev. L. B. Haigh. For per- sonal belongings left in Africa	150.00	
Rev. I. R. Detweiler, Treas., Feb. Allowances	1050.00	
Total disbursements	1220.00	
Balance deficit	3264.30	
Balance deficit		4124.98
	4,484.30	4,484.30

Respectfully submitted,
S. E. MAURER, Treas.

RECEIPTS

Archbold, Ohio	\$114.08
Berne, Ind.	53.01
Bluffton, Ohio	37.25
Chicago, Ill.	4.50
Grabill, Ind.	57.50
Lafayette, Ind.	5.43
Pioneer, Ohio	14.20
Sterling, Kansas	113.68
Woodburn, Ind.	57.85
Total Receipts	<u>\$467.50</u>

Bal. in Treas. Feb. 1, 1931	4.69
-----------------------------	------

Total Balance	\$472.19
---------------	----------

PAID OUT

C. I. M. Treasurer	\$470.00
Balance in Treas. March 1, 1931	2.19
Total to Balance	\$472.38
Note at Harlan State Bank	90.60
(Grabill Bank Loss)	

Respectfully submitted,
C. E. REDIGER.

AN OPPORTUNITY TO HELP!

* * * * *

SIX MISSIONARIES were appointed at the recent Annual Board Meeting—four of them to return to the field after being at home on furlough and two as new missionaries.

* * * * *

TWO CONDITIONS over which the Board does not have direct control made it necessary that those appointments be **CONDITIONAL**. The first was the matter of their health. The appointment was conditioned by the reports of the examining physicians. The other condition was financial. The appointment stipulated that these missionaries go to the field during the coming summer if the **FUNDS ARE PROVIDED**.

* * * * *

THE DOCTORS REPORT—Those who have had their physical examinations are reported fit for missionary service. Reports on the others will be available in a few months.

* * * * *

THE PROBLEM OF FUNDS—Four of these six are on the missionary list at present and receive their allowances whether at home or on the field. The additional expense in sending them is \$600.00 per missionary with extra for two children.

Two-thirds of the support of one of the two new workers is promised for the term of service. The allowance is \$600.00 a year per missionary. For this support an additional \$800.00 is needed for these two workers. Then, too, the \$1200.00 passage money for these two new missionaries needs to be supplied.

IT IS VERY URGENT

that all six of these workers go to the field during 1931. Five workers are at home on furlough. Four are new enroute home or will start on the trip very soon. Two others are due to start home during the summer. Two of the four now coming home are ordered home because of ill health. Unless reinforcements go to the field this year we can expect others to be ordered home before their furloughs are due. **IT IS VERY URGENT THAT THESE SIX MISSIONARIES GO TO THE FIELD IN 1931.**

WILL YOU HELP SEND THEM?

SPECIAL GIFTS ARE NEEDED—Not all the readers are blessed with the privilege of having money **ENTRUSTED TO THEM BY GOD**. Some of you are largely blessed in this respect. **GOD HAS CHOSEN YOU TO BE STEWARDS.**

Here is a suggestion showing how **TWENTY-FOUR CHOSEN STEWARDS** can render a very special service: **IF**

THREE OF YOU will give \$500.00 each and
FOUR OF YOU will give \$300.00 each and
SIX OF YOU will give \$200.00 each and
ELEVEN will give \$100.00 each—then

the six missionaries and two children will be able to go to Africa this summer and the additional support for the two new missionaries will be provided.

WILL YOU BE ONE OF THESE TWENTY-FOUR?

Will you **FIRST PRAY** that God may send forth these **LABORERS INTO HIS VINEYARD?**

Then, will you **ASK HIM** to show you what part you ought to have in **SENDING THEM?**

Then, will you at once **REPORT TO THE BOARD** what God has laid upon you and you have decided to do?

This Is What Your Part in This Work May Be!

THE CONGO INLAND MISSION BOARD

Rev. E. M. Slagle, President
Archbold, Ohio

Rev. E. Troyer, Cor. Sec.,
507 N. School St.
Normal Illinois

Rev. Amos Oyer, Vice President
7017 S. Ada Street
Chicago, Illinois

Rev. A. M. Eash, Sec.-Treas.
720 W. 26th Street
Chicago, Illinois

THE CONGO MISSIONARY MESSENGER

BELGIAN
CONGO

Vol. II

MAY-JUNE, 1931

No. 11

JESUS AND THE CHILDREN OF THE WORLD



And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

—Mark 10:13, 14.

GOSHEN COLLEGE
LIBRARY

THE CONGO INLAND MISSION

A COOPERATIVE MISSION IN THE BELGIAN CONGO

OFFICERS OF THE BOARD

President—Rev. E. M. Slagle, Archbold, Ohio.
 Vice President—Rev. Amos Oyer, 7017 S. Ada St., Chicago, Illinois.
 Recording Secretary—Rev. E. Troyer, 507 N. School St., Normal, Illinois.
 Secretary-Treasurer—Rev. A. M. Eash, 720 W. 26th St., Chicago, Illinois.
 Michigan Treasurer—Mr. H. H. D. Langereis, 445 Division Ave. S., Grand Rapids, Mich.

BOARD MEMBERS	CONFERENCE AFFILIATION	TERM EXPIRATION
Rev. E. M. Slagle	Defenceless Mennonite Conference	1931
Rev. Noah Schmucker	Defenceless Mennonite Conference	1931
Rev. Eli J. Oyer	Defenceless Mennonite Conference	1931
Rev. Amos Oyer	Defenceless Mennonite Conference	1931
Rev. H. E. Bertsche	Defenceless Mennonite Conference	1931
Rev. C. E. Rediger	Defenceless Mennonite Conference	1931
Rev. G. P. Schultz	Defenceless Mennonite Brethren of N. A.	1931
Mr. S. E. Maurer	Central Conference of Mennonites	1934
Rev. Allen Yoder	Central Conference of Mennonites	1934
Rev. E. Troyer	Central Conference of Mennonites	1932
Rev. A. M. Eash	Central Conference of Mennonites	1932
Rev. W. B. Weaver	Central Conference of Mennonites	1933
Rev. I. R. Detweiler	Central Conference of Mennonites	1933
Rev. B. F. Leightner	Missionary Church Association	1931
Mr. H. H. D. Langereis	Michigan Treasurer	
Honorary Members		
Rev. A. Augspurger	Central Conference of Mennonites	
Rev. Jacob Schmucker	Defenceless Mennonite Conference	

STATIONS AND MISSIONARIES

Charlesville

Rev. and Mrs. Lester Bixel*
 Miss Helen Stoesz
 Miss Theresa Gustafson*
 Rev. E. A. Sommer
 Rev. and Mrs. A. D. Graber

Kalamba Mukenge

Rev. and Mrs. J. P. Barkman*
 Rev. and Mrs. A. G. Becker
 Miss Helen Tieszen

Nyanga

Rev. and Mrs. Frank Enns*
 Mr. and Mrs. Milton Amie
 Miss Kornelia Unrau*
 Miss Erma Birky

Holesa

Rev. and Mrs. Omar Sutton

* On furlough.

†Studying in Europe.

Mukedi

Rev. and Mrs. H. H. Moser
 Miss Agnes Sprunger
 Miss Amelia Bertsche*

Address of mission and all missionaries:

Charlesville, Kassai District, Congo Belge, Africa
 Cable address Conim, Charlesville, Congo Belge

The above missionaries represent the following religious bodies:

Mennonite General Conference (1)
 Central Conference of Mennonites (5)
 Defenceless Mennonite Conference (10)
 Defenceless Mennonite Brethren of North America (1)
 Mennonite Brethren (2)
 Missionary Church Association (1)
 Baptist Church of Flint, Michigan (2)
 Bethel Church of Inman, Kansas (2)

CONTENTS OF THIS ISSUE

Editorials:

The Missionaries Have Arrived
 The Illness of Rev. Sommer
 Missionaries Sailing for Africa in September
 Supporting Specific Activities
 The New Missionaries
 The Congo Inland Mission Doctor
 The New Funds for the C. I. M. Work
 Report of Contributions Received
 The 1932 Clothing

News From Congoland:

Gleanings from letters
 Educational Work in the C. I. M.
 The Statistical Report of the C. I. M.

Contributed Articles:

As One Reader Thinks of Missions
 The Spirit of Pentecost in Africa
 Sir Henry M. Stanley

Our Boys and Girls:

En Route to Africa
 Have Your Children Started Working?
 A Letter

German Section:

Unsere Reise nach Afrika

Financial Section:

Congo Inland Mission Report
 Central Mennonite Board
 Defenseless Mennonite Conference

THE CONGO MISSIONARY MESSENGER

Vol. II

MAY—JUNE, 1931

No. 11

THE CONGO MISSIONARY MESSENGER

Published monthly by the Publishing Committee of the Congo Inland Mission Board, 610-614 Walnut Avenue, Scottsdale, Pa., and 720 West 26th Street, Chicago, Ill.

Literature and Tract Committee: Chairman—Rev. A. M. Eash, Rev. Amos Oyer, Rev. G. P. Schultz, Rev. W. B. Weaver.

Editor: Rev. A. M. Eash.

Contributing Editors: Rev. E. A. Sommer, Rev. Geo. P. Schultz, Rev. C. E. Rediger, Rev. Lester Bixel, Mrs. E. A. Sommer, Rev. Ernest Bohn.

SUBSCRIPTION RATES

The subscription price is Fifty Cents a year in advance.

Club rates are offered as follows:

Six yearly subscriptions to a single address or separate addresses, \$2.50.

Ten yearly subscriptions to a single address or separate addresses, \$4.00.

Prompt notice should be given of change of address, always giving both old and new addresses.

All material for publication should be addressed to **The Congo Missionary Messenger, 720 West 26th Street, Chicago, Ill.**

Subscriptions, renewals, requests for sample copies or changes of address, should be addressed to **The Congo Missionary Messenger, 610-614 Walnut Avenue, Scottsdale, Pa., or 720 West 26th Street, Chicago, Ill.**

Entered as second-class matter at the Post Office at Scottsdale, Pa., under the Act of March 3, 1879.

EDITORIALS AND COMMENTS

THE MISSIONARIES HAVE ARRIVED

During the past several months there have been many anxious minds and inquiries relative to the furloughs of Rev. and Mrs. J. P. Barkman, Miss Theresa Gustafson and Miss Amelia Bertsche. The furloughs of the Barkmans and Miss Bertsche were due on January 1st of this year and that of Miss Gustafson on August of this year. Originally Miss Bertsche hoped to start for home on January 1st, the Barkmans about March 1st and Miss Gustafson in the summer.

Mrs. Barkman took suddenly ill about December 15th. Money for her furlough was cabled for and sent to the field by cable in January but she was too ill to undertake the trip until in April. When Miss Bertsche reached Charlesville early in January, prepared to start home, she found Miss Gustafson ill and in such need of her furlough that she not only decided to remain on the field some months longer in order that Miss Gustafson might return home with the Barkmans, but she even loaned her own furlough money to her. All of this was in January. Since that

time every mail has been watched for word that they had started on their journey.

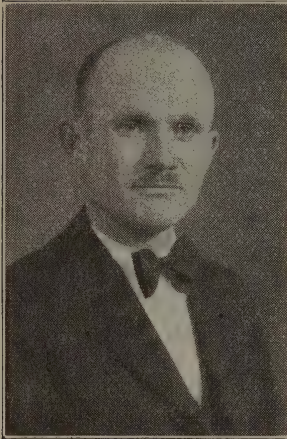
Finally several weeks ago word came from Mr. Barkman stating that they would sail from Charlesville on April 6th if Mrs. Barkman recovered sufficiently to undertake the trip. There was nothing further until the mail yesterday morning (May 11th) brought a letter written by Mr. Barkman and mailed in Antwerp stating that they, in company with Miss Gustafson, had arrived at Antwerp on April 30th and would sail from England on the S. S. Olympic. They are due to arrive in New York to-day. By the time this reaches the reading public these three missionaries will be welcomed to the homes of their loved ones who have been so eagerly waiting for them.

It is quite proper to mention here, also, that Miss Bertsche has remained on the field. Due to the sickness of Rev. Sommer, she has again foregone her furlough and remained there to help with the work of the office until he is sufficiently restored to health to again attend to his regular duties. The Board greatly appreciates this splendid sacrificial service on the part of Miss Bertsche.

THE NEW MISSIONARIES

Rudolph T. Unruh comes from Central Kansas where he was born of sturdy German Mennonite parentage. In addition to attending the local grade and High Schools, he attended Bethel College at Newton, Kansas during the years 1922-1926 and then the Medical School of Kansas State University. He graduated from the latter institution in 1930 and is just

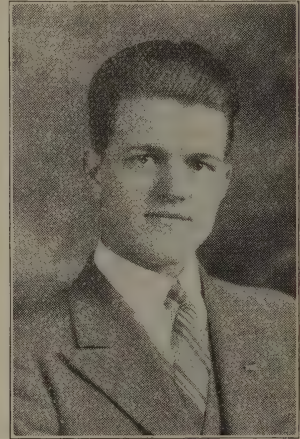
Miss Lilly Jennie Bachman is an Iowan of Swiss parentage. She also graduates from Bluffton College in June of this year. Miss Bachman has spent several years in the school room as teacher. Her going to Africa is doubly momentous since she is not only entering her chosen life work as a missionary but it is her purpose to do so with her chosen life companion, Mr. Sprunger. The best wishes and prayers of many go with these young people



Dr. Rudolph T. Unruh



Miss Lilly Bachmann



Mr. Vernon J. Sprunger

completing one year of internship in the St. Francis Hospital of Wichita, Kansas. Dr. Unruh has a brother who is engaged in missionary work in the General Conference Mennonite Mission in Central India. The prayers of many go with our dear brother as he enters this noble ministry in Central Africa.

* * * * *

Vernon J. Sprunger was born and reared in Eastern Ohio. Though born and raised on a farm he has spent most of his days in school and factory employment. In addition to grade and high school work, Mr. Sprunger graduates from Bluffton College this spring. His last year of schooling was in Akron, Ohio, University. He has taught school three years and during the past few years was in the employ of the Goodrich Rubber Works at Akron, Ohio. Here he worked from eight to ten hours daily and then carried his College work in night classes. Miss Agnes Sprunger of the Congo Inland Mission is his aunt and it will be his privilege to spend his first year of missionary service in the Mukedi station with her. One half of Mr. Sprunger's field allowance comes from his home church,

as they eagerly face the tasks and joys of the missionary in Central Africa.

THE CONGO INLAND MISSION DOCTOR

There have been many and devout expressions of gratitude since the word has gone out that a doctor has been secured. In the Editor's two years' experience as Field Secretary of the C. I. M. Board he has spent many anxious moments waiting for the affirmative replies from prospective medical missionaries to whom he had either written or spoken. What has been his experience during these few years has been the experiences of a number of others associated with the work of the mission—either as missionaries, Board members or interested supporters. Prayers have been answered and some of those keen anxieties relieved.

It would be foolish to insist that all of these recent physical collapses of missionaries could have been avoided if a doctor had been in our mission during this time. There is sickness—and death—even in the presence of doctors. It is however, an indisputable fact

that there are many times where the presence and counsel of a Christian physician would have aided the missionaries in better caring for their bodies. The doctor will be sure to prove a great help to the missionaries.

Lest some might conclude that the primary reason for sending a doctor to Africa is that he might be a minister to the missionaries, let it be clearly understood that the Board has no such thought. Africa is a "sick" land. Fevers, ulcers, sleeping sickness, and a multitude of other ailments are slowly and surely killing off the population of Central Africa. The concoctions and contortions of the witch doctor have sent many a poor Congolese to a premature grave. Continually the tom-toms beat the death toll as some poor black soul is ushered out into a hopeless eternity. Africa needs the help of the missionary who can save the body while the spiritual messages penetrate his darkened mind.

To venture a prediction as to the extent of the ministry of our missionary doctor may also seem foolish but one dare suggest some of the conclusions that follow the observation of medical missionaries in other Congo Mission territories. Based on such observations, one needs not be a visionary to believe that after he has once established himself and has at least a slight working knowledge of the language, there will be patients in large numbers. Where in this country a physician may count his patients by the "tens," the missionary doctor can reasonably be expected to count them by the "hundreds." He will find them traveling long distances—even hundreds of miles—to come under his healing ministry. Eventually after his service has enabled him to formulate a general medical policy for the entire mission, he will find that a few thousand dollars invested in a simple hospital will bring returns in healed bodies and grateful Africans that will cheer him in his labors of service. In the moments when he may be inclined to compare the meager salary of a missionary with the larger remunerations of the doctor in the homeland, he will find this gratitude of the Africans a source of great spiritual blessings.

There may be those who will wonder why money should be spent in sending a doctor to Africa when we have such a wonderful God who is able to heal our bodies. Our missionaries have had most remarkable answers to prayer for the healing of both their own

bodies and those of the Africans and there is no thought of suggesting that this act on the part of the Congo Inland Mission is limiting the power of God to heal. The Board is very conscious, however, that God delights to work through the instrumentality of man. He does it in the teaching of the natives, in the preaching of the Word, in the training of the hand, in the production of the literature and in the scores of contacts through which the missionary works. So He delights in taking the man who has been trained to understand the diseases that infest that darkened and superstitious people and to make his ministry of physical healing a large avenue through which His spiritual message will penetrate the soul.

Arrangements are under way for the doctor to spend the coming winter in London attending the School of Hygiene and Tropical Medicines, a department of the University of London. He will be able to start for Africa sometime in March and ought to be there and ready to begin studying the language by May 1st, 1932. Pray that the doctor may prove a great blessing to the work of the Congo Inland Mission.

TWO NEW FUNDS FOR THE C. I. M. WORK

There are several causes to which some readers will surely want to make special contributions. These are not new causes but have never been separately designated. They are the MEDICAL WORK and EXTENSION WORK.

The Congo Inland Mission has always had medical work carried on either by trained nurses or by untrained missionaries. Necessarily this work has been greatly restricted because there has not been a physician. Regular appropriations have also been made by the Board for this medical work of the mission. It is quite reasonable that with a doctor and several trained nurses—and we hope before many years have passed to have additional doctors and nurses—the amounts of money needed for this work will be increased. Some readers will feel inclined to make special contributions that this activity might be properly financed. The Board will gratefully receive any such special contributions and acknowledge them accordingly. Simply stipulate that the gifts are especially for the MEDICAL WORK.

Every year the work on the field becomes larger. New villages are entered, additional teachers are sent out, the number of pupils increases and the church grows. This normal growth and extension has also been financed through the regular gifts and appropriations. It is imperative, however, that the work be materially enlarged and that additional missionaries go to Africa to direct this larger work. The mission is actually and regularly touching about 10,000 of the 400,000 people in the territory. Unless there is a much enlarged work carried on we shall be failing almost miserably in doing our entire duty to this large population. This **EXTENSION WORK** may consist in opening new mission stations, launching new activities or sending new workers. This work needs substantial gifts and many of them. If you have a burden for the work in Africa and feel directed to make a contribution that will be used especially for **EXTENSION WORK**, then feel free to so designate and the Board will sacredly respect your wishes. Some reader may feel led to support a missionary on the field, another may feel led to contribute specially toward the work in the Batshoke and Bashilele Tribes. Your contributions toward these two new funds will be most gratefully received.

REPORT OF CONTRIBUTIONS RECEIVED

Those who have in the past studied the **FINANCIAL REPORTS** as published by the Board, may experience a disappointment in this issue when they discover that only "receipts" are being reported. This change is intentional and will be followed in the future unless too serious objections are raised by readers.

Each month all of the members of the Board are supplied with financial statements showing the receipts, disbursements, balances and deficits, etc. Annually these are given in a condensed report so that the Board is fully informed in every detail. The Annual Audit of the Treasurer's books will serve the same purpose as it has in the past. This change in the acknowledgment of receipts comes from the feeling that what you are interested in particularly is a report showing that your contributions have been received and properly credited.

Should there be any substantial demand for a return to a publication of the complete reports, we shall be glad to use the additional space needed for the purpose.

Mention should have been made here, also, that since the Messenger is published bi-monthly, it would be necessary to publish reports of two months' and about two pages of space would be used for the purpose. We hope with this change to use a minimum amount of space for "Contributions Received."

THE 1932 CLOTHING

During the past winter the ladies Aid Societies of about forty churches spent parts of their Society meetings making clothing for use in our Congo Mission. This clothing was recently assembled and packed and then started on its trip to the Congo. When it was finally ready for the trip the shipment weighed 1307 pounds. An additional shipment of several hundred pounds will be shipped later. This total shipment will provide the loin cloths, dresses and shirts for the station boys and girls for the year 1932.

There was some expense involved in connection with the purchasing of the cloth and in making the shipment. In connection with a similar shipment made in the summer of 1930 for the year 1931, there seemed to either have been a loss of part of the shipment or else an overcharge by transportation companies. The information supplied by the mission relative to the actual cost of the shipment was rather indefinite so that the Board could not determine just where the fault lay.

In connection with the present shipment every precaution was taken in the packing, shipping directions and general instructions so that if there is any error committed by anyone or any loss in connection with the shipment, there ought to be a possibility of full recovery of such loss. The missionaries have been requested to, immediately on receipt, report in full on the number of boxes received, the condition of the shipment, the transport and customs charges. With this information on hand the Board will be able to determine what recommendations to make relative to continuing this project. In the meantime let us pray that this loving service on the part of the ladies in the homeland may prove a great blessing to the work of the mission.



NEWS FROM CONGOLAND



Missionaries sometimes forget that the *Congo Missionary Messenger* is in existence especially for the sake of the work which they are representing in the Congo, so fail to write "news from Congoland" as we feel they ought to do and have solicited them to do. Since that is the fact, we try a "second best" method. This method they have occasionally criticized for they said "confidential material has been given to the public." The best the Editor can do is to "exercise his own discretion" and go ahead. This issue has no letters written directly for publication. The following are some gleanings:

* * * *

(A new house has been in process of construction at Nyanga during the past year. Here is just a note relative to this house. Ed.)

"Dear Mr. Eash:

We wish you were right here with us now so that we could visit together. We are in our new house. It isn't finished but it is liveable anyway and far better than the old one. It is pouring rain outside so we are sitting here by the fireplace writing this letter. It surely is fine. . . . We hear that Mrs. Barkman is not much better. Miss Gustafson is up and down all the time. Mr. Sommer has his tropical ulcer. It seems we are pretty much crippled at present. The A. P. C. M. folks have a lot of sickness now also. . . . Mrs. Amie."

* * * *

(The following in a personal letter from Rev. H. H. Moser is an evidence of good salesmanship.)

"Dear Brother Eash: Sometime ago I mentioned the fact that I sold our old Model T. Ford Runabout. (The one on the rear of which you disliked very much to ride). I will now give you a few more details and figures in connection with the transaction. I thought perhaps you would like to know.

I sold the Model T. runabout to the Catholic priest for \$600.00. Mr. Sommer bought a new 1929 Model A. Ford touring car for \$750.00. He was able to buy it cheaper because the later models were coming in. The difference in price was \$150.00. Sometime ago when the wife of the Stateman was sick I took them to the doctor at Tshikapa and then later to

Luebo. He paid me five francs a kilometer for these trips (about 25 cents a mile). The total was \$150.00. So taking the sale price of the old car and the earnings of these two trips I was able to pay for the new car. So you see the new car does not cost the Mukedi station or anyone else an extra cent. That is not so bad, is it? Drive a car for three years and then get a new one without any additional expense to anyone. . . . H. H. Moser."

* * * *

(Letter written by Rev. Sommer on March 18th while in hospital at Luebo following an operation.)

"Dear Brother Eash: I am writing these few lines from Luebo while in bed after an operation a week ago. On Christmas evening I bumped my shin on the bath tub, just rupturing the skin a little. It was not enough for anyone to think anything about it but in a few days infection set in and it broke out in an open ulcer. Finally the ulcer healed up but left two pus pockets imbedded underneath the bone and these were beginning to affect the bone. It became very painful so the only thing left to do was to submit to an operation by Dr. Stixrud and Dr. Chapman. They are giving me splendid medical attention. The doctor says if all goes well I may go home in a month.

I will try to do what office work I can while lying in bed. Before I left Charlesville I taught Miss Bertsche a few things about the office so that between the two of us we can manage the office. The Evangelistic work I can supervise through the native leaders. How true, one of the most imperative needs for both missionary and native, which touches very vitally the extension of the Kingdom of God in our own mission, is a good consecrated missionary doctor!

Our revival of ten days closed with great success. The Spirit of God worked in a marvelous way all through the meeting. The missionaries and native church were preparing for these meetings two weeks in advance and when the revival proper began our personal work and prayer meetings were in full sway. Our native choir of over thirty voices under the able leadership of Mrs. Graber also made

a large contribution to the success of the meetings. Rev. Hobson of the A. P. C. M. (Southern Presbyterian Mission) was with us and gave the evangelistic addresses. They were heart searching and sin convicting, yet mingled with compassion and love and with the consecrated earnestness of the speaker. Under the guidance of the Lord 312 came to the altar seeking pardon for sin. We felt that these meetings were also a great blessing to the native church by deepening their spiritual life. We expect to have a converts class that will meet twice weekly in order that these babes in Christ may become fully established in the Christian Life. . . . E. A. Sommer."

* * * *

(One paragraph in a letter from Rev. Sommer written on Feb. 26th, was in reply to an earlier inquiry relative to the Bashilele Tribe. The suggestions given are an expression of the Charlesville workers. Ed.)

"Dear Brother Eash: . . . In Answer to the question you raised about manning the Bashilele territory from Charlesville, I will give you the opinion of the Charlesville missionaries after talking it over at some length. We think that it could be properly manned from Charlesville with the following program:

1. Plenty of missionaries at Charlesville.
2. A central station in the Bashilele manned by a good native staff with close supervision from the missionaries in charge at Charlesville.
3. The program to be carried out in the school and evangelistic work to be quite similar to the work on the stations manned by white missionaries.

This would be a great saving of money in transport and elaborate equipment. It would also give the native leaders a larger chance to prove their ability in leadership, which I think would be a healthy move.

4. As to language, I think we would need to use the Bashilele language for at least the first few years to gain the heart and confidence of this bush people. After we once became fairly well established I do not see any reason why Tshaluba language could not be used with success. . . .

5. If we could have a mission doctor spend a month or two each year in the Bashilele district I am sure it would be an easy matter to win the confidence of the entire Bashilele dis-

trict in a very short time. I trust that I have given you the information you desired. . . .

E. A. Sommer."

* * * *

(A letter from Rev. Chas. P. Hedges of Monieka of the Disciples Congo mission, contains the following information)

"The total membership of the Christians reported throughout our mission is 31,951 and the total additions by baptism during the Pentecostal year was 5,093. Lotumbe's report shows 44% of the total membership and 29% of the total baptisms: Bolenge's 27% of the membership and 14% of the baptisms; while Monieka's is 17% of the membership and 46% of the baptisms. This gain in Monieka's standing is unusual but not unlooked for. We have been working toward this end for several years. . . .

Last Friday evening was a typical Christian Endeavor service. The first song was started at five minutes to seven. Two songs and a prayer and the Bible Reading took twenty minutes, and three folks took part not counting a little announcement made by the pastor. For the next thirty-five minutes twenty-six took part, twenty of whom read a verse of Scripture and commented on it. One man talked ten minutes so that leaves twenty-five taking part in twenty-five minutes. We ought to call them the "Minute Endeavorers." Sometimes when we do not have the long winded ones we could have nine more so that thirty-five and forty sometimes take part in one meeting. One little lad about nine years old takes part in almost every meeting. Last night he read as his reference, 'Rebuke not an elder.' Then he commented, 'If you are a boy and rebuke an elder the elder will most likely flog you, so don't rebuke an elder and you'll get along fine.' . . .

Chas. P. Hedges."

* * * *

(In connection with the above, we suggest that you make sure to read the very interesting article "The Spirit of Pentecost in Africa" elsewhere in this issue written by one of the Disciples missionaries.)

AS ONE READER THINKS OF MISSIONS

Dear Friend:

I have always been very much interested in mission work and always looked forward with

eager anticipation to the times when returned missionaries were to speak at our church or Conference. I admire a missionary's characteristics—consecration, love, loyalty, service and self-denial—which they manifest by leaving loved ones, home and the homeland to go into a country of heathenism. There they teach and live the Christ life so that others may learn to know Him and be saved. It is a wonderful and noble life.

I realize that we cannot all go to some foreign country in person to be missionaries. One of the proper requirements is the proper education, something which many of us do not have, but there are ways in which we may do our part in this wonderful work. We know that nothing we have is our own and that all is given through His love. We are stewards for Him.

It seems wonderful to me to know that so many have already accepted Christ and are anxious to reach out and help others to become Christians, often going out as teachers without receiving any salary so that the money can be used to train others to become missionaries. The very fact that the African people are so eager for the Gospel and are begging for more missionaries, for doctors and teachers, to be sent to them, seems to me a challenge great enough to stir the hearts of our people to the extent that they will give liberal support.

Sincerely yours,

(Signed).....

(Note by Editor:—The writer of the above letter is a faithful steward. She gives the tithe for the Lord's work.)

THE SPIRIT OF PENTECOST IN AFRICA

By Percy Snipes

(The following article published in *WORLD CALL* is very much worth reading. Mr. Snipes is a member of the Disciples Mission with headquarters located on the Congo River right at the equator. Their mission is about forty years old. Read this and become prophetic about the Congo Inland Mission twenty years hence.—The Editor.)

The most impressive thing I have seen in recent years has been the growth and enthusiasm of our Christians in Congo, who in a large measure are reproducing the *spirit*

of Pentecost by their prayer life, their unselfish giving and their evangelistic zeal and love for Christ and His kingdom.

Prayer was essential to the Spirit of Pentecost. "And when they had prayed . . . they were all filled with the Holy Spirit." In Congo our Christians start the day with prayer. Brickmakers, carpenters, printers, hospital assistants, tillers of the soil and teachers, reverently ask God's blessings upon them and their work at the beginning of each day's activity.

If Captain John, of the S. S. "Oregon," is starting on a long journey he gets his men up very early, at three-thirty or four o'clock in the morning, for their devotions, which regularly precede everything else; and wherever they stop for the night they, as a rule, go ashore in the native village and there conduct another service of song and prayer and preaching.

At the regular Sunday and mid-week services of our Congo church, when voluntary prayers are called for, there are always spontaneous and reverent responses, for our Congo church is a praying church.

The Spirit of Pentecost is the spirit of sharing. The early Christians sold their possessions, had things in common—and gave.

In a large measure our Congo Christians are manifesting the Spirit of Pentecost by their sharing and sacrificial giving. Last year the total amount of money raised on the field was \$20,580 or \$580 more than our Congo Mission is receiving this year from the churches in America, apart from specials, missionary salaries and traveling expenses.

The \$5,000 cut this year leaves us with a Mission operating budget from home of only \$20,000 and our Congo Christians are more than matching that amount, dollar for dollar, with money raised on the field. That is all the more remarkable when one realizes that most of the day laborers out there get from about twelve to fifteen cents per day.

Many of the Christians are tithers, or more, and some of them are making real sacrifices in their giving. Last year one of our boys in the boarding school was found to be giving one-half of his earnings into the regular offerings of the church, and in addition he was making contributions through the Christian Endeavor and Sunday school.

Another of our generous natives is Captain John of the S. S. "Oregon," who, in addition

to his regular offerings of a tithe of his income, gives each Christmas time at the "Love gifts for the King" services, gifts which in their purchasing power out there are comparable to one or two hundred dollars over here, and that is not all, for Captain John is literally giving three or four times his salary, for he could go any day to a similar position on a larger state or company steamer and receive a salary of three or four times what he receives from the Mission, but he chooses to remain with the Mission on a meager salary because of his loyalty to his Lord.

Some give up comparatively good paying positions to go out into evangelistic and educational work for salaries ranging from one-fifth to one-third what they were getting in secular work, and in addition to that they tithe that which they receive as evangelists.

Bondui Pierre, a gardener, and other individuals are supporting their own living-link missionaries and evangelists back in the interior.

None of the thirty thousand Christians in our Mission use tobacco, because they realize that for the price of a few cigarettes or cigars they can keep an evangelist in a back country village for several weeks or months and they choose to put first things first by giving to extend His Kingdom rather than spending for nonessentials for self.

The Spirit of Pentecost is the spirit of evangelism, and our Congo Christians are zealously evangelistic.

From our six main stations last year there went a thousand and thirty-seven evangelists of the Gospel of Jesus Christ, and as a result of their work we baptized in 1929 a total of 4,919 persons.

Many of our Christian workmen consider it their happiest vacation to be permitted to go on, and take part in, an evangelistic itineration. I am telling you of people who live and help others to live. Here are some of them:

Lombala Louis, a printer by trade, gladly leaves his printing for weeks at a time to make evangelistic itinerations, accepting as a salary only one-third what he gets for setting type.

Two years ago Ebote, a splendid brick mason who had been trained in the Mission, was working for a commercial company for a large salary—as native salaries go. He gave up that job and came back to the Mission on a much smaller salary on condition that he be given one or two months' leave each year

to make evangelistic trips into the back country.

Nkoi and Beliyo are twelve and fourteen-year-old boys. They became Christians while in the boys' boarding school at Bolenge. Without money and without price they went back four days' march overland to their own village and there they conducted school and church services, faithfully telling their people of Jesus. Months later when the white missionaries passed that way they found seven inquirers ready for baptism, and one of the seven was an older brother of the two small lads.

Wasa Thomas, the fourteen-year-old son of one of our fine evangelists, spent three years in our boys' boarding school at Bolenge. The month before he graduated his father died of tuberculosis. The lad went back to his village, took up the torch which father laid down and to-day as teacher-preacher he is letting his light shine; and through him the light of Jesus brightens what otherwise would be a dark spot in the "Dark Continent."

We have almost one hundred self-supporting churches. One of them in the village of Bakanga, with less than fifty members, is paying its pastor's salary and supporting three living-link missionaries who have gone two or three hundred miles up the Ubangi River to evangelize a tribe of former enemies.

Many of our churches that are not self-supporting are nearly so. Last year I found Ilko Matayo, a well-trained Mission boy, in his native village—two days' march back of Bolenge. The Christians in the village, under his leadership, had just completed a large well-built church and a nice, comfortable parsonage. They are the two largest and best houses in the village. It is there that the natives gather for school and worship, and for all that is best and holiest and most wholesome that the village has to offer. It is there that they learn of the "life more abundant." When I was there Iloko brought twenty-three candidates for baptism as the fruit of his six months' labor; and I in return gave him the sum of only eighty cents, over and above the offerings from the small band of consecrated Christians in that village. A new church, a parsonage, six months of school, six months of Sunday and mid-week church services in the midst of paganism, and twenty-three converts from paganism to Christ, and it cost our Mission only eighty cents! How my heart yearned

within me to give him more, but we are so financially limited in the face of our overwhelming opportunities that we are unable to do the ethical thing of paying our evangelists a living wage, lest by using a little money in giving the much-needed and well-earned increases we keep other evangelists from entering unoccupied areas.

More than a thousand of our best trained natives are in the back country villages teaching and preaching, and we can easily get many more volunteers for evangelistic services in the hinterland, but we have been unable to match their zeal with Mission funds which are so necessary in establishing His Kingdom in new centers.

The Spirit of Pentecost is the spirit of *prayer, sacrificial giving, and zealous evangelism*, and in many respects our Congo Christians have caught that spirit and are passing it on to other individuals and communities in an ever-widening circle.—*World Call*.

SIR HENRY M. STANLEY

By Miss Alma Ramseyer

Perhaps all of us have studied about Henry M. Stanley in geography as an explorer, and you probably are wondering why a sketch of his life is given along with those of missionaries to Africa. His life is interesting in this connection because he knew Livingstone personally and because the work which he did as a pioneer explorer paved the way for the missionaries who have followed.

The name by which we know him is not the one which was given him when he was christened. He was born in Denbigh, Wales in 1840. He was baptized under the name of John Rowlands. His father died when he was but two years old. As soon as he became old enough to work, he spent his boyhood in a workhouse. When he was eighteen, he sailed as a cabin boy to New Orleans. There a merchant by the name of Henry Morton Stanley adopted him. This event marks the beginning of his career as Henry M. Stanley and also as an American citizen. He joined the Confederate Army and spent some time in the navy.

He gradually took up newspaper work. His pluck and determination made him valuable as a correspondent in difficult and dangerous situations. He went to Spain and Abyssinia,

then to Egypt, Constantinople, Palestine and Persia on various missions. He was commissioned by the "New York Herald" to "go and find Livingstone." He embarked for Africa and reached Zanzibar January 6, 1871. Starting there in March he pushed on to Ujiji on Lake Tanganyika where in November he found Livingstone. He remained until January and as the older explorer and missionary, Livingstone, refused to accompany him back to civilization, he left supplies and returned to Europe in 1872. Livingstone died in Africa the following year.

Stanley returned to Africa about two years after Livingstone's death. He again set out from Zanzibar. With three white men and three hundred natives he pushed into the interior sailing about lakes Victoria, Nyanza and others before beginning the most perilous and most important part of his enterprise—a journey down the Congo from its source to its mouth. All of his white companions and half of the native carriers had died before they emerged on the Atlantic Coast in 1877.

The course of the great waterway into the heart of Africa had been made clear. The falls which bear his name is evidence of this exploration. Another direct result of this exploration was the founding of the Congo Free State. Stanley spent the years from 1879-1884 establishing stations, making treaties with the natives and gathering geographical information. In this last trip to Africa Stanley proved himself one of the greatest and most successful of explorers. His contributions to the knowledge of the dark continent have been very valuable to those who have followed him into the heart of Africa.

During the years of his active work in Africa he was a citizen of the United States. In 1892 he was renaturalized as a citizen of Great Britain.

In 1899 he was knighted for his services in Africa. The many honors conferred upon him were a just tribute. His great success was due in part to his inflexible will and his natural ability to deal with savage people. It is much to his credit that it is said of him that he was always truthful and kind in his dealings with the natives.

He is the author of the following books which tell of his travels: "How I Found Livingstone," "Through the Dark Continent," "In Darkest Africa," and "My Dark Companions."

HAVE YOUR CHILDREN STARTED WORKING?

During the summer of 1930 about six hundred children were engaged in special activities to raise money for the support of the children of our Congo missionaries. They showed splendid earnings when the reports were given at the end of the summer's work.

At the time that report was published the Editor announced that a similar plan would be promoted in 1931. In the March issue more than a page of space was devoted to an announcement of the 1931 plans. Several Sunday school teachers have informed the Editor that their children are busily at work. All of the Missionary Superintendents have had

raise money to help support these African school children. Children, have your parents or S. S. teacher write to-day. We prefer to send them out in lots for Sunday school classes or for groups of children but where no such groups exist they will be mailed singly. The card is 11 x 14 inches in size. Write to the Editor.

Peoria, Ill.,

May 13, 1931.

Dear Reader,

At our Sunday school in Peoria we have little missionary barrels for each class. It has been a pleasure for me during the past few months to distribute these barrels every Sunday morning as the collection is taken up and



An "Open Air" Village School in the C. I. M.

their attention called to the offer. What have you done?

Another beautiful card has been prepared and is ready for distribution. This time it contains the pictures of native African children. There is one picture of an outdoor school in Africa where all the children are uncivilized pagans and the teacher is a native Christian boy. Another shows a group of mission children dressed in their Sunday best. The third picture shows Moleha of Mukedi standing by the side of a large village fetish. The fourth shows "Jesus with the Children of the World." Your children will like these pictures. The Editor is ready to send them out—a picture for a child—to every child who will promise to make some special effort to

at the end of three months time they are emptied and great interest is shown as to what class has the largest amount of money which is used for missionary purposes, only.

The Intermediates and Juniors always try to do their part in filling these barrels for missionary work. We Intermediates have also made scrap books to send to the children of Africa. We have in these scrap books pictures of Jesus and other Bible characters as well as beautiful poems of Jesus and His love to all the world. This was done under the instruction of Mrs. Yoder. We can also be little missionary workers around our friends and playmates at home.

We have a wonderful Intermediate Society

(Continued on page 163)

THE CONGO INLAND MISSION AT WORK

EDUCATIONAL WORK IN THE CONGO INLAND MISSION

Rev. F. J. Enns

(Continued from last issue)

Eleven o'clock soon comes. School closes and everybody goes his way. It is rather surprising to see a little later a small group of boys cutting wood, it being the hot part of the day during which ordinarily no work is required. But the reason is soon learned. They have not passed inspection as to cleanliness before school and must do this as punishment.

It is not until two o'clock that general activity again begins. The bell rings and all go to the places at which work is assigned. The Bible training class group assembles in school. Some who are teaching in surrounding villages afternoons go there. Others are assigned manual labor. There is silence on the mission compound for a few hours except for the occasional sounds of sawing and hammering coming from the woodshed. At about four o'clock the boys and girls begin to come in, each coming after he finishes hoeing his assigned stretch. Some boys start playing, others go to nearby villages to find food for their hungry stomachs. The Bible school is dismissed, and as the boys come out they sit down in groups on the grass nearby and begin to study their advanced assignment. Five o'clock comes, and they close their books for the day. The sun is nearing the horizon as the men return with supplies from the forest. The women are coming home from the field carrying baskets heaped with kindling and products of the field. They prepare the meal by moonlight, and serve it to husbands and children when ready.

At seven o'clock the bell is sounding far and near calling in all those living on the mission compound. After half an hour it rings again and the boys gather at the homes of the evangelists in charge of them. They stand for roll call, and then sit down on the ground. The evangelist has a congenial chat with the boys, reviews the affairs of the day, and admonishes them, using scripture references to support his admonitions. This evening a stealing affair is investigated, food has disappeared, and the

little boy at the end of the front row is found to be the culprit. What is to be done with him? The evangelist has an original idea. He asks the smallest boy of the group to fix the punishment. The boy rises to his feet and says that it is a grave offense and specifies corporal punishment as appropriate. Then the evangelist asks all boys of the culprit's age to rise. Each is then given one chance to administer punishment with the reed. Hoping that group pressure and the admonitions will have their effect, the evangelist lets the culprit go and dismisses the boys.

For some time groups are sitting around the fires discussing current events and telling stories. On the other side of the mission compound the girls are singing Gospel songs. Time passes, finally ten o'clock comes around. The echo of the songs has long since died away, and conversation has quieted down. The open fires in front of the houses are almost extinguished as one after another is leaving to find a resting place. As the last of these fires is dying away quiet reigns once more. The only sign of life comes from the rising flames in the center of the mission compound where the sentry is keeping watch by night.

The Educational Department in General

I have taken the readers through the whole day on a mission station. Though this varies with time and place it may be regarded as typical. It gives a general background for what I have to say more specifically on the educational work. The children are the great charge of the educational department. Notice how closely interwoven all the affairs and activities of the children are. They learn to work, and to adjust themselves socially, as well as to read and cipher. The aim is a strong Christian character, and a useful member of society. The boys and girls are the charge of the educational department though they often work in other departments, such as the agricultural department. All their clothing is given them by the educational department, and all their food, except that which is raised for them by the agricultural department. The children are, however, not usually under the supervision of only one missionary. One missionary may have charge of the

school, another of the girls out of school hours, and another of the boys.

Equipment

The chapel is generally used as the school house. In its spacious auditorium the classes are grouped in the center, on the sides, and in the four corners. Where there is a hall or back room they are also made use of. The usual equipment is a blackboard in front of the class for the teacher's use, and long benches without backrest or desk made of bamboo poles, or, where lumber is not so scarce, of planks for the pupils to sit on. Most of the writing material consists of slates and slate pencils. Though paper is used, its cost has prevented it from displacing the slates. Improvements, however, are forthcoming. Kalamba has for some time had blackboard space so that pupil as well as teacher can use the board. Charlesville has a room at the back end of the chapel equipped with long desks for use of the pupils. At Nyanga they have started to build school units. Each unit is to be a two room schoolhouse. Thus the hundred or hundreds of children will be instructed in several buildings, making far less confusion.

Some may ask up to what grade we teach. This question is rather hard to answer because of different emphasis, scarcity of literature, etc. In general Bible knowledge our children would put many high school students to shame. However, in reading we have not developed fast readers because of inadequate literature appropriate for their ages. In numbers they solve complex problems in the four combinations, and some have succeeded in learning fractions. They are accomplished spellers, but spelling is made easy by the phonetic spelling of the words. Some exhibit good penmanship. We also teach language, physiology and hygiene, and geography. Kindergarten is the latest work started.

Teachers

Who are the teachers in our station schools? Most of the direct teaching of the children is done by native teachers. The two white missionaries usually in charge of the school either each teach a class or do general supervising. When it is realized that there are always over one hundred, and sometimes over three hundred pupils it is easy to understand that most of the teaching must be done by native teachers. They do real good work under close supervision,

but where that is lacking valuable time is sometimes wasted. The progress they make is encouraging, even though the goal is often far away. The older stations have teachers that have finished school and have had Bible training, while the newer stations use the brighter pupils and Bible school students as teachers, because they do not have the trained teachers.

Our schools are an important aid to the evangelistic work of the mission. It is often the impressions received in the school that lead to conversion. A study of the Bible is an integral part of the school. In the out-station villages the school is such an important evangelizing agency that it is made part of the evangelistic department.

THE STATISTICAL REPORT OF THE C. I. M.

An accompanying page contains the statistical report of the work done by the mission during the year 1930. The report is far from complete. In the first place not all the questions were asked that should have been. Some were not very clearly stated so that the replies were not uniform. Then, the questions were not asked until at the end of the year so that the missionaries were not prepared with quite all of the data asked for. However, the report makes a splendid showing. Every one interested in our Congo missionary work will want to read it over carefully. There are many interesting items but it will suffice to call attention to just a few.

Bear in mind that the entire mission is allowed a total of \$8,000.00 a year for operating expenses. Now take the single item of boys and girls kept on the stations—510. If the entire field allowance was used on these 510 children the investment would have been only \$15.75 a child a year. This would cover food, clothing, housing, and education.

Note also that the church membership has increased from 662 members to 800, an increase of 138 in twelve months. Together with these baptized members remember that there are 675 who are catechism classes, most of whom will be eligible for baptism in the course of a few years.

It is not a matter of small interest that we have a total of \$13,400.00 invested in 17 permanent buildings and \$8050.00 in 52 temporary buildings. Here it might be well to state that since the missionaries did not all agree as to

what were permanent buildings and what were not, the reports received were not quite uniform.

The work represented by this report was directed by 17 American missionaries. During

the year 1931—rather before the close of the year—the number of workers will be the same. Six are coming home on furlough, one arrived on the field in January, one in May and the other four expect to reach there in October.

C. I. M. STATISTICAL REPORT FOR 1930

	Charles- ville	Kalamba Mukenge	Nyanga	Mukedi	Totals
REAL ESTATE AND PROPERTY					
Number of acres in concession	175	214	160	160	709
Number acres cultivated for missionaries	5	4	2	5	16
Number acres cultivated for natives	100	18	50	50	218
Number of permanent buildings	10	1	4	2	17
Their value	\$8375 00	\$ 650 00	\$3000 00	\$1500 00	\$13400 00
Number of temporary buildings	10	16	6	18	52
Their value	\$2800 00	\$3500 00	\$ 800 00	\$ 950 00	\$ 8050 00
Total value of furnishings	570 00	300 00	235 00	200 00	1305 00
Total value of tools and supplies	2165 00	175 00	185 00	225 00	2750 00
Value of transport	750 00	900 00	1000 00	900 00	3550 00
CHURCH					
Membership Jan. 1, 1930	336	214	60	52	662
Added during the year	108	52			160
Reductions in the year	9	6	7	1	23
Membership Jan. 1, 1931	436	260	53	51	800
Number of catechumens	175	280	150	70	675
Number of marriages	4	4		6	14
Converts in year	80	50		8	138
Church attendance	570	700	400	300	197
Average Sunday School attendance	250	250	200	200	900
Number of ordained men—Deacons	4	2	2		8
Assistant pastors	1	1			2
SCHOOL					
Station boys	68	70	65	112	315
Station girls	23	65	59	48	195
Station school attendance	270	350	150	150	920
Our station schools	68	25	32	12	137
Average attendance	2500	1775	1800	600	6675
Teachers supported by native church	35		19	12	66
Native contributions (francs)—Stations	2904 60	1118 20	800 00	1230 00	6052 80
Outstations	4544 80	770 00	700 00		6014 80
Enrolled in training classes	28	16	35	29	108

TO NOTE PARTICULARLY

709	acres in concessions	
234	acres under cultivation	
17	permanent buildings valued at	\$13,400.00
52	temporary buildings valued at	8,050.00
	Furnishings, etc., valued at	4,050.00
	Transport valued at	3,550.00
800	church members	
675	converts under instruction	
1970	Average Station Church attendance	
900	Average Station Sunday School attendance	
137	outstation schools	
6675	average outstation attendance	
12067 60	total offering (nearly \$350.00)	
108	teachers in training	

OUR BOYS AND GIRLS

Mrs. E. A. Sommer



EN ROUTE TO AFRICA

(Continued)

By Mrs. Graber

Usually the days sped by rapidly and soon we arrived in Port Franqui. From there we went the remainder of our trip in an auto to Charlesville or "Djoko Punda." That was a very beautiful trip, through mountains where the road wound round and round through the jungle forests with giant trees towering above us and often forming a beautiful arch across the road. In the dense undergrowth which we could almost reach out and touch by hand, no doubt many wild animals were hidden in its mysterious depths. A fresh, sweet, green fragrance poured forth from these jungles and beautiful colors from leaf and flower constantly met our eyes. Sometimes, too, we drove through stretches of ground which were much like the western prairies of our dear U. S. A.

Then came the afternoon of June 24th, when we were speeding near to our station, Charlesville. We were all anticipation and eagerly looking for the first signs of the village. Suddenly we were told that we were near. Then we began again a road through the forest and passed the village on one side of the river. Soon we reached the main part of the village which was pretty and well laid out. We had just come through a lovely forest on a steep, steep hill and now we were moving toward the river brink. Soon we stopped at the river side and word was called across to the other side that the native boys there should bring the mission boat across and take us to the opposite shore. Before us lay the mighty Kasai river which in the rainy season flows swift and strong. Across the river a very steep hill and forest rose before our eyes. At the very top we could glimpse the mission compound. It was a very beautiful scene we thought and we liked it very much as we looked. Soon the mission boat came across and we were greeted with "muoyoq", "muoyo", on every side, with wide smiles of greeting on those dark faces. We were rowed across by the natives very

quickly and by this time a large group of children, boys and girls, were gathering on the river bank. And each one must greet us with, "muoyo," and a hand shake. Then came young men and young women, still they came with laughter and smiles and greetings. The native elders and deacons came too, each one with a word of welcome. It surely did our hearts good to see them and to hear their eager welcome. Will you try to picture almost two hundred dark skinned faces gazing into yours and hear their voices echoing and reechoing "muoyo"? Oh, it was thrilling, a scene we can't forget, a memory which we shall always treasure, for it was indeed a royal welcome. We were indeed heartily greeted by Bro. Sutton, who is the missionary in charge here.

Then just as kings and queens—indeed we almost felt so, for they were treating us so royally—they brought forth a hammock chair for each of us and for the first time Mr. Graber and I climbed in a hammock and were borne by native carriers up that steep hill to the mission compound. I wish I could truly picture to you the scene, but words are not sufficient. I wish you might have heard them sing as they carried us. I also wish you might have heard them as they marked time as they carried us steadily up the hill. The road wound around several curves through the forest and finally with much singing—and oh! yes, they kept time most of the way by clapping their hands—and clapping they carried us through the compound to where Mrs. Sutton and Miss Gustafson, the other missionaries awaited us. With hearty greetings they welcomed us to Charlesville and very soon we also met Mr. and Mrs. Becker of Kalamba station who are guests here at present, and who also extended us cordial greetings. Don't you think you would have been much excited, little friends, if you had been so gladly received by the people among whom you were to live and work for the next few years?

The mission compound is very attractive with nice smooth lawns and quite nice homes, especially for Africa. Just at present we are living in a little mud house with bamboo

ceiling and grass roof. There are palm trees and flowers about on the campus also.

There is also a very nice chapel. The days full of interest slipped by quickly and soon Sunday was at hand. Mr. Graber and I had prepared a message in Baluba with the aid of Bro. Sommer and also a song in Baluba. Bro. Sommer gave the morning message in Baluba. I wish you could hear the native boys and girls and adults sing. They do quite well and often there is very beautiful harmony which I enjoy. Of course this is the result of training.

That was a new, a strange and yet fascinating service for us, different from any we had ever attended before. We were thankful and still are that God has led us to this land.

Dear boys and girls, will you pray for us that we may quickly learn the language and that God will use us in this needy land to bring many of these in darkness into the marvelous light of our Lord and Savior Jesus Christ.

We are so thankful for you and all at home who are praying for us and who have given of your means that we might come here. I'm sure God will reward you and I assure you if you could see with your eyes the conditions here you would not hesitate ever to give.

May God bless you dear children is my prayer. May the Lord lift up His countenance upon thee and give thee peace.

Yours in His blessed service.
Mrs. A. D. Graber.

HAVE YOU RENEWED YOUR
SUBSCRIPTION?

It will be a great help to the Congo Inland Mission Board if you will send in your subscription renewal at once. Printing bills must be paid. Please use the following blank form and mail your renewal to

THE CONGO MISSIONARY MESSENGER,
720 West 26th Street, Chicago, Ill.

Name
Address
Expiration date.....Amount enclosed.....
FIFTY CENTS for one year.
ONE DOLLAR pays for two years.

"Real truth has little respect for popular opinion."

A LETTER

(Continued from page 158)

consisting of forty four members and we are trying to get more boys and girls interested in learning about Jesus, the One who died on the cross that we might have everlasting life.

I am eleven years old. I will close with my favorite Bible verse. For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. John 3:16.

Yours in His service,
Clara Bessler.

Unsere Reise nach Afrika.

(Fortsetzung)

Montag, den dritten November fuhren wir von Chicago ab nach New York. Auf dem Zuge trafen wir einen christlichen Conductor, der da oft kam und uns Worte der Ermutigung zusprach. Er sah uns unsere Bibeln lesen, und so fing das Gesprach an. Den 4. November kamen wir in New York an. Ungefahr 30 Minuten spaeter bestiegen wir den Zug nach Nyack, wo wir um 5:30 denselben Tag ankamen. In Nyack besuchten wir das Missionary Institute wo Emma Tiefen, Schwester der Helen Tiefen ein Student ist. Frueh Freitag Morgen fuhren wir wieder zurueck nach New York. 5:30 abends verliess unser Schiff, „The Westernland“ den Hafen New Yorks. Schwester Emma und andere Freunde und Missionare kamen zum Schiffe, uns Lebewohl zu sagen. Ehe das Schiff abfuhr, hatten wir eine herrliche Gebetsstunde in unserer Kabine mit unsern Freunden. Wir fuehlten die Naeh Gottes. Ehe wir den Hafen verliessen, nahmen wir unsern Platz auf Verdeck um unsern Freunden zuzuwinken, und sie uns, so lange wir einander sehen konnten. In jenem Tage kommt ein Wiedersehen wo wir nie mehr scheiden werden. Als unsere Freunde unseren Blicken entchwunden waren, sahen wir die Schoenheit der Natur um uns her. Der Mond schien uns zuzulaecheln und die Sterne uns zu winken. Wo immer wir hinschauten sahen wir die strahlenden Lichter New Yorks. Wie viel schoener wird der Himmel einst sein.

8. Nov. Den zweiten Tag auf dem Schiff.

Wir erfreuten uns einer schoenen Nachtruhe. Unser neuer Tag auf dem tiefblauen

Ozean wurde mit Gebet und Danksgiving begonnen. Die Sonne schien helle, und wir waren meistens auf Berdeck um dem Wellenspiel zuzusehen, und wie uns die Seevögel verfolgten. Unsere Mahlzeiten sind sehr gut, und wir haben unsern Appetit soweit noch nicht verloren, noch haben wir die Fische gefüttert. Um 8:30 ist Frühstück, Mittag um ein Uhr, und Abendbrot um 7:30. Nebenbei giebt es noch Suppe und Crackers um elf Uhr vormittags. Ob wir drinnen oder draußen sind, die Suppe wird uns dahin gebracht. Um vier Uhr nachmittags giebt es Thee, Sandwiches und Kuchen. Eine halbe Stunde vor Frühstück und Mittag bläst ein Mann seine Warnungstrompete, ein Zeichen daß wir uns fertig machen sollen für die Mahlzeit. Bei der zweiten Trompete gehen wir alle zum Speisesaal.

Sonntag, 9. November.

Wir hatten wieder den ganzen Tag Sonnenschein, obwohl es etwas windig war. Das Schiff bewegt sich hin und her, aber so weit sind wir noch nicht seekrank gewesen. Etliche der Passagiere sind krank. Heute um 9 Uhr Morgens kamen wir in Halifax, Nova Scotia, Canada an. Hier sahen wir ungefähr hundert Männer welche 18,000 Tonnen Aepfel aufluden für Antwerpen. Eine lange Zeit standen wir auf Berdeck und sahen dieser Arbeit zu. Wir holten uns Erlaubniß, das Schiff ein Weilchen zu verlassen, und gingen hinunter zur Stadt Halifax, wo wir Traktate verteilten, und mit den Leuten sprachen. Um 11:30 verließen wir Halifax. Wieder schaukelte das Schiff hin und her.

Montag, 10. November.

Wieder ein schöner Tag. Heute füttern mehr Passagiere die Fische. Wir sind die meiste Zeit auf Berdeck gewesen heute, um die frische Luft zu schöpfen und Bewegung zu haben. Wir finden daß dies die beste Methode ist um Seekrankheit zu verhindern.

Dienstag, 11. November.

Heute ist es dunkel und etwas stürmisch. 11 Uhr vormittags wurde ein Signal gegeben, welches uns für ein paar Minuten still sein hieß weil es Armistice Day ist. 10 Minuten später hatten wir ein Rettungsboot Drill, wo den Passagieren gezeigt

wird wie sie ihre Rettungsgürtel anziehen müssen wenn Gefahr drohen sollte.

Mittwoch, 12. November.

Heute hat sich der Wind in einen Sturm verwandelt. Nur wenige waren im Speisesaal ihre Mahlzeit einzunehmen. Etliche mußten eilig den Tisch verlassen. Wir danken Gott daß er uns so weit wohl erhalten an Seele und Leib. Während weltliche Leute ihre Tänze und andere Dinge haben, sind wir froh daß wir eine stille Stube haben wo wir mit dem Herrn Gemeinschaft pflegen dürfen. Unsere Freude kommt von dem Herrn.

Dienstag, 13. November.

Letzte Nacht und heute hat der Sturm getobt. Wir mußten aufpassen daß wir nicht aus dem Bett rollten. Weil es beinahe unmöglich war Briefe zu schreiben, waren wir auf Berdeck beinahe den ganzen Tag wo wir umhergingen oder in unsern Stühlen saßen. Wenn ihr uns an einem Tag wie diesen sehen könntet würdet ihr uns sehen in unsern Stühlen auf Berdeck sitzen in unsere Steamer-Kugs eingewickelt. Unser Deck-Steward sagt daß es heute glatt segelt im Vergleich mit den größten Stürmen. Er sagt, daß wenn die Thüren zugeschlossen werden daß wir nicht auf Berdeck gehen dürfen, dann ist es Sturm und dann Seefahren gefährlich. Heute Abend während die andern Passagiere und Schiffs-Offiziere einen Tanz hatten, hatten wir die Gelegenheit mit unserm Steward über sein Seelenheil zu sprechen. Er ist ein Katholik und weiß nichts von der Bibel. Er schien erfreut zu sein und liebt jetzt eins von unsern Testamenten. Möge Gottes Wort sein Herz erfassen und ihm zeigen daß er einen Heiland braucht. Wir beten viel darum. Wir haben auch die Gelegenheit gehabt zu unserem Deck-Steward, und etlichen Passagieren zu sprechen. Jeden Abend haben wir eine Gebetsstunde für die Passagiere und Offiziere unsers Schiffes.

Freitag, 14. November.

Wieder ein schöner Tag zum Seefahren. Die See ist viel ruhiger, auch ist es nicht kalt, nur sehr neblig. Das Seefahren ist sehr gefährlich an Tagen und Nächten wenn es neblig ist. Es sind ungefähr acht Nurses auf diesem Schiffe. Sie besorgen die Kranken und machen unsere Betten zurecht. Die Nurse auf unserem Stock ist eine belgische Frau. Sie ist sehr zuvorkommend.

Sonnabend, 15. November.

Ein schöner Tag, nur ist es ein etwas neblig welches unsere Fahrt etwas hindern wird. Wir denken daß die meisten von euch heute schwer arbeiten werden. Hätten wir schwere Arbeit zu tun, würde uns dieser Tag auch mehr nach Sonnabend vorkommen.

Sonntag, 16. November.

Wir können von ganzem Herzen singen, „Praise God from whom all blessings flow,“ denn er hat uns täglich mit Segnungen überschüttet. 11 Uhr morgens besuchten wir die offizielle Morgenandacht. Wieder wurden gesungen, Schriftabschnitte und Gebete gelesen. Der Name Jesus als Heiland der Welt wurde garnicht genannt, auch wurde von dem köstlichen Blute nichts gesagt. Wir mußten staunen als wir die weltlichen Leute auf ihren Knien sahen wo sie aus ihren Büchern lasen, „Herr vergieh mir meine Schulden.“ Ihre Herzen waren nicht dabei. Um 4 Uhr nachmittags eilten wir alle auf Verdeck, denn Land war in Sicht. Wir fuhren bei der Scilly Insel, und anderen kleinen Inseln vorbei. 7 Uhr abends erreichten wir Plymouth, England. Hier stiegen mehrere Passagiere ab, und etliche ein. Ein kleines Landungsboot kam an unser Schiff heran, eine Leiter wurde vom Schiff bis zum Boot befestigt, und so stiegen die Leute ab und ein. Wenn ein Schiff landet gibt es viel Aufregung. Die Koffer werden hinüber getragen, viele Handwinke werden gewechselt während andere zusehen was da vorgeht.

Montag, 17. November.

Früh morgens kamen wir bei Cherbourg, France, an und etliche der Passagiere stiegen ab. Es ist sehr schön hier, das Gras ist noch grün. Wir packen unsere Koffer und Kasten weil das Absteigen morgen an uns ist.

Dienstag, 18. November.

Ungefähr 10:30 erreichte unser Schiff den Hafen von Antwerpen, Belgien. Mr. Wilson begrüßte uns, und wir werden bei ihnen unser Quartier haben bis zum 26. November, wenn das belgische Schiff nach Matadi abfährt. Unsere Reise so weit ist sehr interessant gewesen. Wenn wir unser Ziel erreichen, werden wir von dem letzten Teil unserer Reise berichten.

Unsere Reise nach Afrika.

„Jesus Heiland steure du,
Sicher mich dem Hafen zu;
Führe mich durch Sturmesnot,
Führ mich wo die Klippe droht:
Sicher komme ich ans Land,
Hält das Steuer deine Hand.“

Diese obigen Worte sind uns in letzter Zeit köstlich gewesen. Wir brauchen Jesus als unseren Steuermann.

Wir haben euch schon einen Ueberblick gegeben von unserer Reise nach New York, und an Board des Schiffes „Westerland,“ über den Atlantic, von Amerika nach Antwerpen in Belgien. Jetzt wollen wir uns Zeit nehmen und berichten von unserer Reise an Board des Schiffes „Albertville,“ von Antwerpen in Belgien nach Matadi in Afrika, sowohl als unsere Reise auf dem Zuge von Matadi nach Leopoldville.

Wie schon gesagt kamen wir in Antwerpen Dienstag den 18ten November an; aber weil wir bei dem stürmischen und nebligen Wetter aufgehalten worden waren verpaßten wir unser Boot in Antwerpen, und mußten also warten bis zum 26ten November. Während unserem Verbleiben hier sahen wir mehrere interessante Plätze. Miss Helen Stöß von Mt. Lake, Minnesota, welche in Brüssel Französisch studiert, ging mit uns nach dem Palast des Königs von Belgien. Unwillkürlich sahen wir des Königs Schutzwehr, junge Soldaten, auf und ab marschieren nahe dem Palast. Unser himmlischer König braucht keine solche Schutzwehr. Ein anderer interessanter Platz war der katholische Friedhof. Photographien der Verstorbenen waren auf dem Kopfende eines jeden Grabes. Wir sahen auch die zahllosen Grabsteine der Soldaten, welche in dem Weltkrieg starben; und auch ein großes Monument errichtet für die unbekannten Soldaten welche ihr Leben für ihr Vaterland dahin gaben.

Während wir in Belgien waren regnete es jeden Tag, das Gras war grün und die Blumen blühten wunderschön. Eines Nachts hatten wir einen großen Regenschirm, und die Ebbe und Flut Wellen kamen 17 Fuß höher als gewöhnlich. Das Resultat war daß die Häuser und Farmen nahe am Hafen mehrere Fuß tief im Wasser standen. Die Leute welche am See wohnten verloren alle ihr Vieh. Auch etliche der Risten auf Dock

schwammen in den See. Etliche unserer Kisten standen sechs Zoll im Wasser, aber keine waren verloren. Vier Tage später, in unserer Schiffskabine, trockneten wir unsere Sachen. Es ist uns nicht erlaubt worden, alle unsere Kisten aufzumachen, nur unsere „steamer trunks“ in der Kabine, aber wir glauben nicht daß unsere andere Sachen beschädigt sind. Es sind da unten im Schiff hunderte von Kisten, eine auf der andern, und wir können leicht sehen daß es den Offizieren unmöglich wäre jedermann Erlaubniß zu geben seine Kisten zu öffnen. Wir fühlen daß der Herr uns unsere persönlichen Sachen erhalten hat, wofür wir ihm danken und ihn preisen.

Ein Tag nach unserer Ankunft in Antwerpen liefen zwei Frachtschiffe gegen einander, weil es so neblig war. Beide sanken, und fünf Männer ertranken. Alles lebendige Vieh auf den Schiffen war verloren. Ein paar Tage später fuhr ein Schiff an die Klippen bei Vissabon, Portugal, und sank in die Tiefen des Ozeans. Alle Passagiere wurden gerettet außer eine welche versuchte in das Rettungsboot zu springen wobei sie eine Rippe brach, und später im Hospital starb. Unwillkürlich müssen wir sehen wie Gottes Hand über uns ist auf unserer Reise soweit, wofür wir ihm danken.

Mittwoch den 26ten November, 3 Uhr nachmittags fuhren wir ab auf dem Schiff „Albertville.“ Freunde nahmen Abschied, Handwinke wurden gewechselt, und bald waren wir wieder auf dem tiefen Wasser. Der erste Tag auf diesem Schiff war ein sehr schöner, und es ging sehr gut.

Donnerstag, November 27.

Es ist ziemlich stürmisch, und weil das Schiff nicht schwer beladen ist, wiegt es hin und her. Wir nehmen an daß ihr in Amerika heute Danksgivingstag gefeiert habt. Soweit wir wissen ist nichts davon erwähnt worden auf dem Schiff. Natürlich die Leute sprechen alle französisch, mit ein paar Ausnahmen, und so wissen wir wenig von dem was vorgeht.

Freitag, November 28.

Zwei Uhr Morgens erreichten wir den Bay of Biskay, welches als ein gefährlicher Platz bekannt ist; weil es hier immer stürmisch ist, einerlei zu welcher Jahreszeit

man durchfährt. Das Schiff schaukelte sehr, und es war nicht leicht unsere Mahlzeiten einzunehmen. Zu etlichen Malen fanden wir das Gehen unmöglich ohne umzufallen, wir mußten uns an Stühlen, Tischen, oder an der Wand halten. Geschirr fiel vom Tisch und zerbrach, und Wasser goß über beim Essen. Trotzdem hat der Herr uns vor Seekrankheit bewahrt.

Sonntag, November 29.

Wir sind noch immer auf dem Bay of Biskay und im gewöhnlichen nimmt das Ueberfahren nur zwei Tage. Viele der Passagiere verließen heute den Eßsaal und fütterten ihre Mahlzeit den Fischen.

Auf dem andern Schiffe waren die Mahlzeiten sehr gut und auf diesem sind sie auch ziemlich gut, aber wir sind nicht das belgische Essen gewohnt. Heute zu Mittag hatten wir rohes Fleisch mit einem rohen Ei darauf, Kartoffeln und viele andere Dinge. Krebse, Schnecken, und rohes Fleisch sind sehr beliebt bei den Belgiern.

Sonntag, November 30.

Um sieben Uhr Morgens kamen wir nach Vissabon, Portugal. Weil unser Schiff hier ein paar Stunden anhielt erhielten wir Erlaubnis, das Schiff zu verlassen. Wir gingen in der Stadt herum und besahen das viele Sehenswürdige. Die sonderbare Kleidung der Leute, die alten offenen Straßenbahnwagen, und Kutschen; und die Weise in welcher Leute Körbe auf ihren Köpfen trugen, alles machte diese Reise interessant. Kleine Kinder standen an Straßenecken und versuchten den Reisenden heiße Kastanien zu verkaufen. Auch sahen wir das größte Lustschiff der Welt. Es ist Eigentum Deutschlands, trägt 140 Passagiere, und fliegt in der Luft und fährt auch auf dem Wasser.

Montag, Dezember 1.

Heute Morgen schien die Sonne helle, und es war ziemlich warm. Das Gradglas zeigt schon 75 heute Morgen. Die Ursache ist daß wir an der Sahara-Wüste in Afrika vorbei fahren. In unserer Kabine halten wir den electrischen Fan immer im Gange.

Cure für die Verlorenen in Afrika,
Helen Tiefen und Lydia Janz.
(Fortsetzung folgt)

CONTRIBUTIONS RECEIVED

I. THE CONGO INLAND MISSION TREASURER

FOR THE MONTHS OF MARCH AND APRIL, 1931

Contributor	March 1931	April 1931		
			Mr. & Mrs. C. Bowman, Flint, Mich. (Amie)	10.00
Central Men. Conf.	\$850.00	\$ 214.00	Baptist Church, Waterloo, Ia. (Amie)	44.00
Defenseless Men. Conf.	345.00	1050.00	Mr. & Mrs. L. Bowman, Flint, Mich. (Amie)	5.00
Chicago Gos. Tab.	50.00		Mrs. H. Baldwin, Flint, Mich. (Amie)	2.00
Mt. Morris, Mich. Bap. Ch. (Amie)	9.00			
Full Gospel Assembly, Flint, Mich. (Amie)	7.41		Total receipts	\$1315.41 \$1271.00
			I. R. DETWEILER, Treas.	

II. CENTRAL MENNONITE BOARD OF HOME AND FOREIGN MISSIONS

FOR THE MONTHS OF MARCH AND APRIL, 1931

Contributor	March 1931	April 1931		
			Sunday School	15.91
Normal Men. Church	165.26		Ladies' Aid	50.00
Sunday School	4.74		Carlock Mennonite Church	100.00
Ladies' Aid	30.00		E. White Oak Men. Church	200.00
Pleas. View Men. Church	40.30	150.00	Sunday School	21.26
Calvary Men. Church	36.00	34.22	Eighth Street Church	100.00
Sunday School	32.00	29.32	S. Washington Men. Church	14.00
N. Danvers Men. Church	31.00	41.50	Silver St. Men. Church	300.00
Meadows Men. Church	131.41	161.52	Zion Mennonite Church	11.04
Peoria Men. Gos. Mission			Boynton Mennonite Church	85.11
Sunday School		32.38	Topeka Mennonite Church	300.00
Christian Endeavor		47.28	Bellevue S. S., Columbus, Kans.	44.00
Tiskilwa Mennonite Church	29.55		Anchor Mennonite Church	100.00
Kouts Mennonite Church	35.00		Flanagan Men. Ch. (S. S.)	57.00
Bethel Mennonite Church	5.00		Danvers Mennonite Church	32.08
Congerville Men. Church		28.45		
				\$1366.32 \$1359.82

Respectfully submitted,
S. E. MAURER, Treas.

III. DEFENCELESS MENNONITE CONFERENCE

FOR THE MONTHS OF MARCH AND APRIL, 1931

Contributor	March 1931	April 1931		
			Lafayette, Ind., Church	4.02
Archbold, O., Church	\$ 89.85	\$ 359.46	Sterling, Kans., Church	90.00
Berne, Ind., Church	36.38	82.60	Ft. Wayne, Ind., Church	14.50
Bluffton, O., Church	26.81	30.96	Chicago, Ill., Church	7.90
Flanagan, Ill., Church	20.00	94.00	Woodburn, Ind., Church	138.78
Groveland, Ill., Church	72.50	75.00	Molalla, Ore., Church	10.00
Grabill, Ind., Church	42.40	60.90	Pioneer, Ohio, Church	41.08
				\$ 396.46 \$1008.14

Respectfully submitted,
C. E. REDIGER.

MISSIONARY BOOKS WORTH READING

The New Africa

By Donald Fraser (fine for Mission Study).
Cloth \$1.00
Paper 60

Friends of Africa

By Jean Jenyon Mackenzie (Mission Study).
Cloth \$.75
Paper 50

Africa and Her Peoples

By F. Deville Walker. An English book planned especially to furnish background material on Africa. Valuable for use in connection with mission study. Paper \$.80

Sons of Africa

By Miss G. A. Gollock. An unusual book consisting entirely of biographical sketches of native Africans. It is well written and attractively bound in cloth. \$1.50

Thinking With Africa

Edited by Milton Stauffer. A splendid presentation of the thought of the African in connection with Christian missions. Cloth \$1.25
Paper 75

In the African Bush

By Jewel Huelster Schwab. FOR JUNIORS. This is the text book being used by Mrs. E. A. Sommer in the Mission Study groups for Juniors. It is a splendid course of study pre-

pared by a missionary of 21 years experience in the large Presbyterian mission in Cameroun. Cloth \$.75

A Congo Chattel

By Henry D. Campbell. This is the life story of an African slave written out of a long missionary experience. Cloth \$1.25

Deeds Done For Christ

By Sir James Marchant. A splendid collection of concise missionary biographies from many lands. Fine for general reading. Cloth \$2.50

Africa Today

By Mary Jefferys. Suggestions for a series of mission studies and service activities by young people with references to other books for source material. Paper \$.40

Campfires In The Congo

By Mrs. John M. Springer. A fascinating account of the experiences of a boy as he passes through the various stages of experience in a Protestant mission. Fine for mission study. Cloth \$.75
Paper 50

The Desire of All Nations

By Egbert W. Smith. A book that every minister and leader in Christian work should read. Cloth \$1.50

MISSIONARY MAPS

For Home, Church and Sunday School

Missionary Map of the World

(103 by 42 inches). A splendid addition to any Sunday school equipment. Cloth \$3.75
Paper 2.00

Missionary Wall Map of Africa

Prepared especially for use in mission study classes. Shows the location of most of the

mission stations in Africa with a list of the more than 175 Mission Boards working in that land. In 2 colors on good paper. \$.60

Picture Map of Africa

(30 by 50 inches). Shows the country with a number of sketches and decorations. Fine for use in a study group of young people. Paper \$.50

MISSIONARY PLAYS

Kanjundu, or From Fear of The Enemy

By Helen L. Willcox. Shows the waning of the witch-doctor's power in Africa when challenged by Christianity. Fifteen characters (six children). About one hour. \$.25

Ordered South

By W. J. Noble. Shows why a young man decides to go to Africa instead of entering his father's profession, and the effect on his fa-

ther and fiancée. Four men and two women. About 30 minutes. \$.15

Robert and Mary

By Anita B. Ferris. A missionary romance adapted from the true story, "The Moffats." Thirteen characters. About 1 hour. \$.25

Through The Dark

By Anna Charlotte Darlington. A short one-act play of Africa showing the power of Christianity to banish superstition. About 15 minutes. Three speaking parts. \$.15

These books can be purchased through your regular publishing house. If so desired, The Congo Missionary Messenger will be glad to receive your order and will see that it is properly filled.

Address

THE CONGO MISSIONARY MESSENGER
720 West 26th Street, Chicago, Illinois